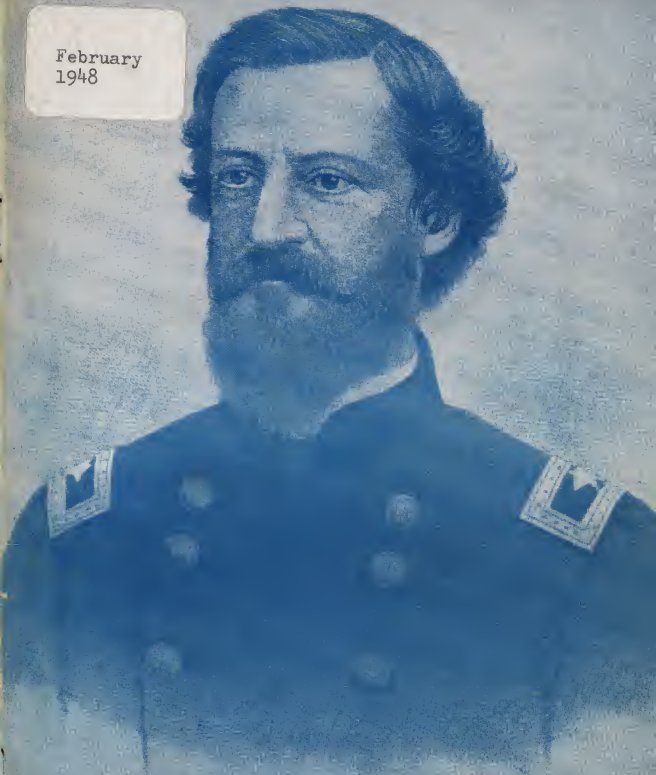


February
1948



THE
Instructor
FEBRUARY 1948

THOMAS L. KANE

Publishers: Deseret Sunday School Union, 50 North Main Street, Salt Lake City, Utah. Published the first of every month at Salt Lake City, Utah. Price \$1.00 per year, payable in advance. Entered at the Post Office, Salt Lake City, as Second Class matter. Acceptable for mailing at special rate of postage provided in Section 1103, Act of October 3, 1917, authorized on July 8, 1928. Copyright 1948, by George Albert Smith for the Deseret Sunday School Union Board.

INSTRUCTOR CONTENTS

Editorial—Our Political Heritage— <i>Milton Bennion</i>	49
Book Review— <i>Puritanism and Democracy</i> — <i>Milton Bennion</i>	51
The Book of Mormon—A Guide to Religious Living— — <i>Lowell L. Bennion</i>	54
Latter-day Saint Settlement in Canada— <i>C. Frank Steele</i>	58
Problems of Mental Health— <i>Louis G. Moench</i>	62
Latter-day Saint Colonization in Mexico— <i>Thomas C. Romney</i>	64
State Mental Hygiene Chief Urges Ban on Public Drinking— — <i>Los Angeles Examiner</i>	68
My Journal— <i>George A. Smith</i>	69
Poem: My Son, You Are A Man— <i>Charles R. Mabey</i>	73
Suggested Easter Program for Senior Sunday Schools	74
Suggested Easter Program for Junior Sunday Schools	76
References for April Lessons	88
Superintendents	80
Librarians	82
Music	83
Sacramental Music and Gem	84
Ward Faculty- Teacher Improvement	85
Teacher Training	87
Junior Sunday School	92
Humor, Wit and Wisdom	96

CHILDREN'S FRIEND FEATURES OF INTEREST TO THE SUNDAY SCHOOLS

Lanny For Lincoln—*Marie Larsen*. That Busy February Eleventh Boy—*Norman C. Schlichter*. A Valentine For Jean—*Nell Goodale Price*. When Washington Was Little—*Norman C. Schlichter*. Trusty Rusty and the Good Deed—*M. L. Fabius*. Our Young Writers and Artists. Mission Primary Lessons.

THE INSTRUCTOR

Official Organ of the Sunday Schools of The Church of Jesus Christ of Latter-day Saints
Devoted to the Study of What to Teach and How to Teach
according to the Restored Gospel

Editors: President George Albert Smith, Milton Bennion; Manager: Richard E. Folland
Contributing Editor: Wendell J. Ashton; Editorial Secretary: Lois Clayton

Our Political Heritage

MILTON BENNION

THE work of the founders of the United States of America in the last quarter of the 18th Century has become a symbol in the modern world of the progress of government for the people. It had its beginnings centuries earlier in Britain and to some extent elsewhere. The pattern set was followed later in form in the constitutions of Latin American states and in principle in the British Commonwealth of Nations.

Washington, Jefferson and Lincoln are no longer merely national heroes. They belong to the world and symbolize political progress toward protection of the rights and recognition of the responsibilities of every individual in all nations.

We publish in this issue of *The Instructor* a review of Ralph Barton Perry's book, *Puritanism and Democracy*. This author deals with the background and development of democratic government in Great Britain and America. Fortunately he calls attention to the importance of cultivating a wider patriotism that places emphasis upon the need of a greater sense

of responsibility for the common good of mankind. Individuals have thought too much of their own rights and their freedom from restraints and too little of their responsibilities and obligations toward their fellows. A self-centered individualism has been altogether too common a characteristic in modern life. What is most needed is the type of thought and action illustrated in the concrete in the life history of Thomas L. Kane, whose picture is on the cover of this issue of *The Instructor*. Having no need to be concerned about his own rights, privileges and personal circumstances he became absorbed in defense of the rights and privileges of a defenseless and oppressed people who were in dire need of help. Here is an ideal of patriotic citizenship that might well be an example and inspiration to all men. Unfortunately, however, vastly too many individuals and organized groups put their own advantages, often exceeding their rights, first and subordinate to this the rights of others and the public welfare in general. This tendency can be overcome only by transfer of emphasis to the responsibilities of every citizen and organized group with concentrated effort toward developing a real social democracy as defined by Lincoln.

"The principle of justice in the larger sense includes benevolence and, in fact, all the virtue. It demands consecration of each to the service of all. In this there is no real loss or sacrifice to the individual, since it is by this means only that personality is most highly developed. Idleness, intemperance, and unchastity are not merely individual sins, they are a direct interference with the fulfillment of man's obligations to his fellows. No vice can be named that is not in opposition to justice; and no virtue, but that contributes to the better realization of this most comprehensive principle of ethics. Application of this principle illustrates most fully the value of cooperative effort." (From *Citizenship: An Introduction to Social Ethics*, by Milton Bennion.)

Book Review

Puritanism and Democracy by

Ralph Barton Perry,* The Vanguard Press, 1944. Pp. 688. Price \$6.00.—The history of puritanism and associated political reforms is traced from about the middle of the 17th century in England with the rise to power of Oliver Cromwell and the publication of influential writings of John Milton in behalf of freedom and of educational, political and religious reforms. After the reaction under the reigns of Charles II and James II there came the great revival of democratic political thinking under the leadership of John Locke, the most influential political thinker of the latter part of the 17th century. His philosophy determined in large measure subsequent thought both in America and in France; there, however, it was carried to unwarranted extremes.

The religious reformers early became divided into two groups, the Separatists, represented by the Plymouth colony in Massachusetts and the Puritans who settled on Massachusetts Bay. These aimed to bring about reforms within the established

Church of England. Thus Boston and associated colonies became in a sense autonomous reformed churches within the established church. While they had come to America to secure freedom of religion they very soon denied that freedom to their own members. Most distressing stories are told of their witch-hunting, and cruel burnings of unfortunate women.

Roger Williams' secret departure in the dead of winter to seek safety with the friendly Indians to the south, and his establishment of both religious and political freedom and friendly, co-operative relations with the Indians is interestingly told.

Notwithstanding the intolerance of majorities some basic theological principles of the Puritans favored development of democracy. They placed greatest value upon the individual soul. This "implied ascendency of moral over physical forces. . . ." The Puritans gave allegiance to ideas rather than to persons and institutions.

Lincoln is quoted as saying, "Social democracy is government for the people, while political democracy is government of and by the people. The union of social and political democracy means that a government of and by the people is the right and proper means of ensuring a government for the people."

*Ralph Barton Perry has been a teacher of philosophy in Harvard University since 1902 and professor since 1913. He has published many books on various aspects of philosophy and their bearings upon social living. For his *Thought and Character of William James* he was awarded the Pulitzer prize for biography in 1935. For his outstanding contributions to philosophy he has received notable recognition both in America and in France.

Dr. Perry speaks of "the moral problem of what ought to be; the historical or sociological problem of what is; and the practical problem of bringing about the highest possible of what is with what ought to be." . . . "The result must be brought about by socializing personal wills." Dr. Perry would revise Patrick Henry's famous declaration to read, "Give *us* liberty or give *me* death."

Thomas Jefferson was the outstanding philosopher of American democracy. He set the stage in the Declaration of Independence. He was Ambassador to France while the constitutional convention was in session, but returned to America in time to be the chief advocate of the adoption of the first ten amendments, which include the bill of rights. In a letter to James Madison, commenting on the newly formed constitution, Jefferson wrote: "I will now add what I do not like. First the omission of a bill of rights providing clearly, and without the aid of sophisms, for freedom of religion, freedom of the press, protection against standing armies, restriction against monopolies, the eternal and unremitting force of the habeas corpus laws, and trials, by jury in all matters of fact triable by the laws of the land and not by the law of nations. . . . Let me add that a bill of rights is what the people are entitled to against every government on earth, general or particular, and what no just government should refuse, or rest on inferences."

In regard to the democratic creed

Jefferson is again quoted: "I know no safe depository of the ultimate powers of . . . society but the people themselves; and if we think them not enlightened enough to exercise their control with a wholesome discretion, the remedy is not to take it from them, but to inform their discretion by education."

How men's ideas are changed by circumstances is illustrated in a quotation from Lincoln, "When we were the political slaves of King George, and wanted to be free, we called the maxim that 'all men are created equal' a self-evident truth; but now when we have grown fat, and have lost all dread of being slaves ourselves, we have become so greedy to be masters that we call the same maxim 'a self-evident lie.'"

Man's inhumanity to man is illustrated thus: "The following allegory is quoted from that essentially American philosopher Benjamin Franklin, in a letter addressed in 1782 to his friend and fellow philosopher Joseph Priestly:

"In what light we are viewed by superior beings, may be gathered from a piece of late West India news, which possibly has not yet reached you. A young angel of distinction being sent down to this world on some business, for the first time, had an old courier-spirit assigned to him as a guide. They arrived over the seas of Martinico, in the middle of the long day of obstinate fight between the fleets of Rodney and De Grasse. When, through the clouds of smoke, he saw the fire of the guns, the decks

covered with mangled limbs and bodies dead or dying; the ships sinking, burning, or blown into the air; and the quantity of pain, misery, and destruction the crews yet alive were thus with so much eagerness dealing round to one another, he turned angrily to his guide and said; 'You blundering blockhead, you are ignorant of your business; you undertook to conduct me to the earth, and you have brought me into hell!' 'No, sir,' says the guide, 'I have made no mistake; it is really the earth, and these are men. Devils never treat one another in this cruel manner; they have more sense, and more of what men (vainly) call humanity.'

Dr. Perry's views on patriotism are expressed thus: "It is entirely possible to be a patriot without offense to other patriotisms. The first condition of this is the absence of ostentation and pretension to infallibility. International comity, like good manners in personal relationships, consists in believing that

one is right while at the same time acknowledging that one may be wrong, and conceding that the other is at any rate entitled to a hearing. It is this marriage of pride and modesty, of self-confidence and deference, that marks the highest form of human intercourse, whether between a man and his neighbors, or between the United States and Latin America, or between America and Europe, or between Occident and Orient."

Faith in human nature is essential to success by intelligent and persistent effort. By way of conclusion we quote the following: "A nation which negates its tradition loses its historic identity and wantonly destroys its chief source of spiritual vitality; a nation which merely reaffirms its tradition grows stagnant and corrupt. But it is not necessary to choose between revolution and reaction. There is a third way—the way, namely, of discriminating and forward-looking fidelity."—*M.B.*

"With malice toward none; with charity for all; with firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in; to bind up the nation's wounds; to care for him who shall have borne the battle, and for his widow, and his orphan—to do all which may achieve and cherish a just and lasting peace among ourselves, and with all nations."—Abraham Lincoln's Second Inaugural Address.

"We exist, and are quoted, as standing proofs that a government, so modeled as to rest continually on the will of the whole society, is a practicable government. . . . As members, therefore, of the universal society of mankind, and standing in high and responsible relation with them, it is our sacred duty to suppress passions among ourselves, and not to blast the confidence we have inspired of proof that a government of reason is better than one of force."—Thomas Jefferson in letter to R. Rush, 1820.

The Book of Mormon — A Guide to Religious Living

LOWELL L. BENNION

II. GOVERNMENT BY LAW

IN February Americans and lovers of democracy everywhere celebrate the birth of two men who gave of their faith, wisdom, devotion, and courage that a "government of the people, by the people, and for the people" might be established and "not perish from the earth."

Washington and Lincoln were not alone in their faith in constitutional government with the ultimate authority vested in the people. Men like Patrick Henry and Thomas Jefferson likewise loved liberty more than they feared death or personal sacrifice. For centuries, in fact, men had been struggling to free themselves from the rule of man over man. The Magna Carta, wrested from King John of England in 1215, marked the beginning of man's successful effort to gain political rights from rulers of European States.

The Colonial Fathers, inspired by their English heritage, were not, however, the first Americans to believe in and practise representative, democratic government. It is quite thrilling to find scattered through the pages of the Book of Mormon a basic faith in democracy and some

noteworthy descriptions of its value and practice. The Nephites had their Washingtons, Jeffersons, and Lincolns who believed in and fought for the freedom which comes to people who rid themselves of the reign of man over man. Before introducing Book of Mormon principles and ideals of government, let us consider for a moment governments in general.

Two Types of Government

No matter what the name — whether monarchy, republic, fascism or something else—governments tend to group themselves around two types: personal and impersonal. Personal government is that type in which authority is vested in man, in whomever rules or governs in the state. Impersonal government is that type in which men are governed primarily by law to which those who govern and those who are governed are alike amenable. Naturally, there are men and laws in all forms of government, but in a personal type of government the will (or whim or desire or intuition) of the ruler is greater than the law. In the impersonal type, law is greater than

the ruler and the ideas and desires of those who govern become truly effective only as they are translated into the laws of the land. Absolute monarchies, dictatorships, sultanates and the like are illustrations of personal government; republics, democracies, and constitutional monarchies are illustrations of impersonal governments.

Which of these two types of government is preferable? Which is more consistent with the nature of man—his dignity and worth, his free agency and his capacity for eternal progression towards a God-like life? Where does the weight of evidence lie? What does experience teach us? The Book of Mormon gives a definite answer to these questions, an answer the wisdom of which has been impressed indelibly upon some of our minds in this our day.

About a century before the birth of Christ, there reigned as king of the Nephites a man named Mosiah. He, like his father, King Benjamin, had ruled his people in righteousness all his days. The Nephites were well pleased with a monarchical form of government and asked that Mosiah appoint one of his sons to reign after him. All of his sons refused the kingship because they much preferred to continue their missionary labors for Christ. Still the people demanded a king but Mosiah pleaded with them to change the form of government from a monarchical (personal) type to a democratic (impersonal) reign under the laws of God administered by judges elected by the people.

Personal Government

That Mosiah should suggest such a change in the form of government is not too remarkable, but the description he gives of the evils of personal rule and his reasons for establishing a government by law are most interesting. Moreover, they reflect a rich experience in government. Let us consider his line of reasoning.

Nephi, centuries before Mosiah's time, in his beautiful Psalm-like prayer (see 2 Nephi 4:16-35), had already set the stage for Mosiah's thinking when he wrote:

"O Lord, I have trusted in thee, and I will trust in thee forever. I will not put my trust in the arm of flesh; for I know that cursed is he that putteth his trust in the arm of flesh. Yea, cursed is he that putteth his trust in man or maketh flesh his arm." (2 Nephi 4:34.)

Mosiah applies this teaching to politics. (Open the Book of Mormon to Mosiah, Chapter 29.) His first objection to monarchy is that man cannot be trusted with power over fellowman:

"It is better that a man should be judged of God than of man, for the judgments of God are always just, but the judgments of man are not always just." (Mosiah 29:12.)

His own son, then an ardent follower of Christ, might even "turn again to his pride and vain things" if another were made king over the land (vss. 5-10).

"Because all men are not just" and one cannot be sure how a man will act if given power over fel-

lowmen, "it is not expedient," said Mosiah, "that ye should have a king rule over you. For behold, how much iniquity doth one wicked king cause to be committed, yea, and what great destruction." (Vss. 16, 17.)

Mosiah then proceeds to indicate, in the most discerning manner, the specific evils of personal rule gone bad. All one has to do to make it a description of our time is to change the word dictator for king. Let us do that and also add a contemporary illustration or two.

"... I say unto you, ye cannot dethrone an iniquitous king (dictator) save it be through much contention, and the shedding of much blood." (Vs. 21.)

Was he right? How did the French get rid of Louis XVI, the English of Charles I, and the Germans of Hitler?

"For behold, he has his friends in iniquity, (his minority party), and he keepeth his guards (his Gestapo or secret police) about him; and he teareth up the laws of those who have reigned in righteousness before him; and he trampleth under his feet the commandments of God. And he enacteth laws after the manner of his own wickedness (full of selfishness, conceit, and vindictiveness); and whosoever doth not obey his laws he causeth to be destroyed (to be sent to a concentration camp), and whosoever doth rebel against him he will send his armies against them to war, and if he can he will destroy them; and thus an unrighteous king (dic-

tator) doth pervert the ways of all righteousness." (Vss. 22, 23.)

How true to life is Mosiah's description of the evils of personal government! How applicable to our time when men, discouraged with the failures of democracy, succumb in their inertia and short-sightedness to the rule of the "strong" man, who may readily bring in his wake all the evils described by Mosiah.

Impersonal Government

In the remaining part of Chapter 29, Mosiah develops the advantages of impersonal democratic government. He writes,

"... do your business by the voice of the people."

"... choose you by the voice of this people, judges, that ye may be judged *according to the laws* which have been given you by our fathers, which are correct, and which were given them by the hand of the Lord." (Vs. 25.)

(Space will not permit extensive quotation, so read the remaining part of Mosiah 29.)

You will see that a government of righteous laws, executed by persons responsible to the people, will not only avoid the evils of dictatorships but will promote righteousness, justice, peace, freedom, greater equality before the law, and the development of the people because "the burden should come upon all the people, that every man shall bear his part." (Vs. 34.)

The Nephite record not only teaches the evils of man's rule over

man, it also illustrates it throughout. Much of the war instigated by the Lamanites against the Nephites was a direct result of the lust for power on the part of Nephite dissenters who, unsuccessful in gaining rule over their own people, went over to the Lamanites to work their evil designs among both Lamanites and Nephites. The most interesting illustration of this is recorded in the latter part of Alma, beginning with Chapter 43. This war history in the Book of Mormon is said by some to be dull reading of one battle after another. If read as a struggle between peoples of diametrically opposite political and religious points of view, it becomes fascinating reading.

These last twenty chapters in Alma contain an interesting study in contrasts. They tell the story of two strong men — Amalickiah, whose chief desire is to rule over man, and Moroni, whose great desire is to preserve the liberty of his people. Amalickiah can stoop to nothing too low to achieve his evil end. He flatters, deceives, steals, and kills to gain power. Moroni, on the other hand, prays, works, thinks, fights, and persuades in the most upright and forthright manner to achieve good ends.

The Nephite historian glories in the wonderful character of this youthful Nephite general and man of God, the first Moroni in these words:

"And Moroni was a strong and a mighty man; he was a man of a perfect understanding; yea, a man that did not delight in bloodshed;

a man whose soul did joy in the liberty and the freedom of his country, and his brethren from bondage and slavery; Yea, a man whose heart did swell with thanksgiving to his God, for the many privileges and blessings which he bestowed upon his people; a man who did labor exceedingly for the welfare and safety of his people. Yea, and he was a man who was firm in the faith of Christ, and he had sworn with an oath to defend his people, his rights, and his religion, even to the loss of his blood." (Alma 48:11-13, see also vss. 16-18.)

Another great patriot and believer in government by law was the chief judge of the Nephites, Pahoran. Receiving two epistles from Moroni in which he was severely taken to task for not having sent supplies and men to Nephite armies (see Alma 59 and 60), Pahoran replies in a most selfless manner and spirit, explaining how he was prevented from doing his duty by rebellion among his own people. Instead of being angry with Moroni for his false accusations, he writes to him in this spirit:

"And now, in your epistle you have censured me, but it mattereth not; I am not angry, but do rejoice in the greatness of your heart. I, Pahoran, do not seek for power, save only to retain my judgment-seat that I may preserve the rights and the liberty of my people. My soul standeth fast in that liberty in the which God hath made us free."

"Therefore, come unto me speedily with a few of your men, and

—more on page 81

Latter-day Saint Settlement in Canada

C. FRANK STEELE

II. CHARLES ORA CARD

HISTORY centres in great personalities. Men make history; they dream, plan and achieve. They live their lives, have their "entrances and their exits" and leave their records for the appraisal of future generations. Some build better than they knew and a notable example of this was the founder of the Latter-day Saints colonization movement in Canada—Charles Ora Card.

He laid the foundations firm and deep and permanent. The growing wards and stakes in Canada today bear the marks of his vision, wisdom, fidelity and practical skill and judgment in meeting problems on the frontier. President Card was typical of that group of pioneer leaders who, catching the torch passed on to them by that inspired empire builder Brigham Young, rose to greatness in the expansion of the Mormon commonwealth in the West following his death. These men carried on in the spirit of '47.

Charles Ora Card was born November 5, 1839, in Alleghany county, New York State, the son of Cyrus Williams and Sarah Ann (Tuttle) Card. When eight years of age he moved with his family to

St. Joseph county, Michigan, where the Cards lived for three and a half years, Charles Ora attending the schools of the neighborhood. At the end of that period the family returned to their old home in the state of New York. The Cards had embraced Mormonism and it was from their home in Burns Township in the spring of 1856 that they turned their steps toward the far west, joining one of the early hand-cart companies bound for Great Salt Lake.

The family settled in Farmington, Davis county, and continued to reside there until 1860. In the fall of the previous year, however, Charles Ora, being then twenty, was sent by his parents into Cache Valley in Northern Utah, where, young though he was, he was markedly successful. His judgment and enthusiasm at a time when these qualities were greatly needed were at once recognized. He became a prominent pioneer leader in the new valley and the now beautiful college city of Logan. It is recorded that thirty families had arrived there in the fall of '59 and Charles Ora Card's family joined him in the new settlement in the spring of 1860.

The future pioneer leader in Canada built one of the first homes in Logan and for fourteen years superintended the work on the construction of the Logan temple and tabernacle. He was made president of the Cache Stake of Zion, then the farthest north stake in the Church, a position he held at the time of his colonization mission into British territory. For some years in Logan he was an active member of the Minute Company of Militia and was commissioned as a captain. When he retired he was on the staff of Colonel Ricks holding the rank of major.

This period was one of great trial and hardship for the Church and its leaders. It was the days of the "Underground" growing out of the persecutions connected with the practice of plural marriage. Peace and security in Utah to many at this time were unknown. However, as is often the case in life, out of adversity came blessings to the Church as a body for it led to the opening up of new frontiers and the extension of the borders of Zion.

It was at this time that President Card decided to head a scouting party to Old Mexico to seek a place of refuge and settlement for the people in his part of the Church. He laid his plans before President John Taylor, then head of the church. President Taylor listened attentively and in the end asked President Card to return the next day when he would be given his answer as to his proposed trip into

Mexico. The next day as promised President Card received his answer but it was not the answer he had expected. It was just the opposite.



CHARLES ORA CARD

President Taylor, a Britisher by birth, had received the gospel in Toronto, Canada, and instead of confirming President Card's intentions of going to Mexico he counseled him to go to Canada, for there, he declared, he would find "British justice." He advised him to proceed to Canada at once, select an area for settlement and prepare for the migration north of the Saints desirous of making a move.

To President Taylor this migration into Canada was no temporary expedient; he saw there an opportunity for growth in a new country where the Saints would be assured of stable, democratic government among a people of like race, language and customs.

President Card, as always in his long ministry, followed the counsel of the prophet of the Lord. In the fall of 1886 he and two companions, Bishop Isaac Zundell and Elder James W. Hendricks, set out for the long journey to the north. The route taken led them through Idaho, Washington and the interior of British Columbia—along the Snake River through Idaho, on to Spokane, Washington, down the Colville river to the Columbia at Marus, up the Kettle river as far as Rock Creek, thence on to Osoyook lake west and north to Kamloops, British Columbia.

President Card was not impressed with the narrow valleys of British Columbia for they would offer little scope for the growth of his people such as he envisioned, and when an old mountaineer told him of the broad, grass-covered buffalo plains east of the mountains in Alberta the brethren decided to head for that region without delay. It sounded good to them and at Kamloops they took train on the recently built Canadian Pacific Railway through the Rockies east to Calgary. At Calgary, Alberta, they traveled by buckboard to historic old Fort Macleod and on to Standoff, which carried them into Indian country.

The virgin prairie with its rich covering of native grass and the high Rockies to the west, at once caught the eye of the pathfinders from Utah and we find in President Card's carefully kept diary this important entry:

"On October 24 we decided that

Standoff, between the Belly and Kootenay rivers, was an excellent place for settlement. While John W. Hendricks guarded camp, Bishop Zundell and myself went out onto the prairie between the two rivers named and bowed before the Lord and dedicated and invoked the blessings of God upon the land and the water. . . ."

Thus the land in the north was dedicated by President Card as a gathering place for the Saints although the particular spot mentioned in the president's diary was not chosen for the original settlement. Rather, the leader in making the final selection went some 20 miles south to a delightful region on Lee's Creek on the southern boundary of the Blood Indian reserve and there it was that Cardston, named for its founder, was located.

Later President Card and his associates returned to Utah, the former reporting to President Taylor and pronouncing the Canadian country desirable for settlement. In the spring of 1887 President Card and a number of the brethren in his stake formed an advance party and proceeded to Canada and on the site chosen for the first settlement they planted gardens of onions, lettuce, beets, radishes and potatoes. This accomplished, President Card left the advance party and journeyed south to meet the oncoming first company of immigrants, among them his wife, "Aunt Zina" Young Card, destined to become the beloved mother of

the Canadian colonies and one of the famous pioneer women of Western Canada. They met near Helena, Montana, and from there the covered wagons of the pioneers moved north, often making their own trails, crossing the line June 1. Three days later the weary Saints pitched their tents on Lee's creek and on June 5, under President Card's direction, the first religious service was held in the colony, a tent being used for this sacred purpose.

During the next twenty years Charles Ora Card gave unsparingly of himself in building up the town and district he had been instrumental in founding. He established co-operative enterprises and fostered education. He started the first general store in Cardston on the co-operative plan such as Brigham Young had introduced in Utah. He was one of the pioneers in the co-operative field in Alberta. He established the first sawmill, grist mill and cheese factory and operat-

ed the first threshing outfit between Lethbridge and the boundary. He was a pioneer in irrigation in the Cardston area and later was prominent in the building of the first large irrigation system in Western Canada—the Alberta Railway and Irrigation Company project from Kimball to Stirling.

In addition to Cardston, the tireless leader was instrumental in directing the establishment of other settlements, now units of the Alberta Stake, parent stake of the Church in Canada. In 1902 Cardston was incorporated as a town and President Card became its first mayor. For a number of years he held the sub-agency of Dominion lands, a position of importance in the early settlement of the country. He was active up to three years before his death, when his health declined. He returned to his old home in Utah to spend his last years. He died at Logan, September 9, 1906, and was buried there, loved and honored by thousands.

"Every good word and work, all things temporal, and all things spiritual, things in heaven, things on earth, and things that are under the earth, are circumscribed by our religion. We are in the vastness of the mountains, and if we do things, and delight in doing right, our feet will be made fast and immovable like the bases of these everlasting hills. We ought not to desire anything, only on righteous principles, and if we want right, let us then deal it out to others, being kind and full of love and charity to all."—Conference discourse by Brigham Young, April 8, 1868.

Problems of Mental Health

LOUIS G. MOENCH, M. D.

II. SYMPTOMS OF MENTAL DISTRESS

HUMAN behavior is far too complex and subtle to be reduced to simple formulae. A generalization may be made about our actions: Broadly interpreted, our "needs" determine the things we do. We "need" food to appease our hunger, so we set in to play a series of deeds which will culminate in eating, whether those actions consist of immediate, direct activity such as a savage taking up a club and chasing a rabbit, or delayed, indirect, remote, long-range-planned activity, such as an architect designing a beautiful chapel in order that he might obtain a fee, in order that he may pay the grocer for the food ordered by his wife over the telephone. Spiritual needs, the hunger for truth and righteousness, may direct our actions even more forcibly than physical needs.

The time is long since past when our needs were elementary and simple. Largely of our own doing, we live in a milieu of exceeding complexity. Our needs have likewise become more and more complex, until the goals require years for fulfilment, and may change during the process. Indeed, some of our most urgent goals require actions and planning extending beyond a mortal lifetime. Many needs may be satis-

fied by a specific action. The architect who planned the beautiful chapel filled the need to eat, but he also attained the pleasure of leaving a monument for himself and his client, the challenge of taking from the earth raw materials and producing something useful, the joy of seeing a solid structure pitted against the ravages of time and the elements, and perhaps the less desirable goal of having won a job from a rival.

In the struggle to achieve the greatest possible satisfaction for our needs it is inevitable that certain needs conflict with others, both within our own selves and within the group. The hunger of the stomach may have to be weighed against the desirability to seek shelter from a storm. The same hunger may also lead to stealing from another person. The little girl who earns a nickel washing dishes may be torn between the lure of a bag of jellybeans and the more abstract lure of saving toward a new pair of shoes. The need for spiritual guidance may draw a person to religious services, but that need may have to compete with the need to see the beauties of a snow-covered mountain from an automobile window. The desire for personal aggrandizement or racial or

national glory may conflict with the needs of others for peace and well-being, and lead to that most obscene, gangrenous conflict: war. The invisible forces of mother-love may require that a mother ignore her own hunger to give the last bit of food to her child.

The more mature the mind, the more mature can be the needs and the goals, and the more esoteric the paths by which such long-range and abstract goals may be fulfilled. The more simple the mind the more immediate and temporal must be the goals. The mathematician may have an intense need to solve a quadratic equation. To the young child such an equation might represent only a queer scribbling and hence could scarcely become a need.

Only those things that have some meaning for us can be needs. The meanings may not be completely clear, they may be different for each person, and they may change, but our actions are determined largely by what such a thing means to us at the moment. To an opulent captain of industry a crumb of bread may be an annoyance, to be brushed off the table by a waiter. To a starving coolie a crumb of bread may be a very desirable tidbit, to be acquired by force if necessary. To us, under the conditions of the sacrament, the crumb of bread may represent an act of homage to the Savior, or a symbol of the acceptance of and gratitude for His service to mankind.

Within the situation of conflict of one need with another, or of one

person's needs with those of another person, lies a fertile field of emotional trouble. During the war a psychiatric aphorism was formulated that every man has a breaking point. For some soldiers this breaking point was very low. Even the routines of the training camp were too much for many soldiers, and they solved their conflicts (which seemed trivial to others) in an incomplete, erratic, vacillating manner, automatically becoming inefficient, afraid, worrisome, laden with physical and mental symptoms, and thereby swelling the ranks of that huge army of psychoneurotics. Others broke only after days, weeks, or months of the most horrible living conditions and gruesome experiences. For others, the breaking point was never reached. This adds further weight to the psychiatric aphorism long known in civilian life, that mental health is not determined by the presence or absence of conflicts or their severity, but rather by the way the person interprets his conflicts and his ways of handling them.

Some persons seem to find conflict where others do not, or play a major role in the development of their conflicts, or at least find in certain situations certain interpretations which are conflictful. We are all acquainted with people who are accident-prone ("accidents seem to follow him around"), with people who are "natural born worriers," with people who are laden with anxiety ("scared of his own shadow"),

—more on page 83)

Latter-day Saint Colonization in Mexico

THOMAS C. ROMNEY

II. EARLY EXPLORATION AND COLONIZATION BY MORMONS IN MEXICO

THE first Latter-day Saints known to have set foot upon Mexican soil were members of the famous Mormon Battalion who had volunteered their services to fight in the Mexican War. This body of men were mustered into service at Fort Leavenworth, Kansas, in 1846. From this point they marched to Santa Fe, enduring much hardship along the way. Some members of the battalion were taken sick and were therefore left at Pueblo under the command of Captain James Brown but the main body pushed on toward California, their journey taking them exclusively through Mexican territory. They went as far south as the San Pedro River southwest of the present city of Douglas, Arizona, into the state of Sonora. Subsequently several members of the Church passed over the boundary line into the states of Chihuahua and Sonora, but no definite steps were taken to colonize or even engage in missionary work until 1874 when President Young called upon Daniel W. Jones and Henry W. Brizzee to prepare for a mission to Mexico.

As early as 1881 an expedition

had gone into Mexico for the purpose of locating suitable places for Mormon settlements, but with little success. The party consisted of Alexander F. MacDonald, David Kimball, C. I. Robinson and a few others. In the following year a group of thirty-two moved to a ranch on the San Bernardino River at a point where the boundary lines of the two Mexican states, Chihuahua and Sonora, and Arizona and New Mexico meet, with the intention of establishing the first Mormon settlement in Mexico, but due to a scarcity of farming land, they were counseled by Apostles Erastus Snow and Moses Thatcher to abandon the project. No further moves were made in the direction of settlement until 1884 when Apostles Brigham Young Jr., and Heber J. Grant, accompanied by parties from Salt River and St. Joseph settlements in Arizona, attempted to make a treaty with the Yaqui Indians to settle in southwestern Sonora. The party of twenty-four went by train from Nogales, Arizona, to Hermosillo, Sonora and arrived there December 3. Elders Young, Grant and MacDonald called at the

state capitol to pay their respects to the governor but he was absent. They therefore called upon the secretary of state who gave them an enthusiastic welcome. He counseled them against going into the Yaqui country as the Indians were on the warpath. The following day, December 4, members of the expedition visited the governor upon his return to the capital, and from him they received the same advice as had been given them by the secretary of state. The governor proffered to furnish the expedition with an escort to any part of the state into which they wished to go.

At two o'clock in the afternoon a group of seven men under the leadership of Brigham Young Jr. left by train for Guaymas, near the mouth of the Yaqui River, and arrived there on the evening of the same day. The following morning they called on the American consul, Mr. Willard, who encouraged them to pay the Yaqui Indians a visit. For the sum of fifteen dollars they chartered a boat to take them down the Yaqui River to its mouth and return. When ready to embark, a multitude of natives, including a Catholic priest, assembled on the bank of the stream to witness the departure of the boat and to warn the members of the expedition of the urgent need of confessing their sins and making restitution for the same before entering upon their perilous journey. Even their guide, Valenzuela, fearful of the undertaking, refused to accompany them. A terrific gale was blowing and for several hours it seemed that

the boat would be dashed to pieces. Without accident, however, they finally reached the port for which they were headed, but imagine their dismay when they learned that to reach the Yaqui village they must wade knee-deep through the water for a distance of five miles. Undaunted, they pushed through to their destination and were rewarded by a kindly welcome from the race of Indians whose war-like reputation had spread terror throughout northern Mexico. The Mormon elders were happy to bear testimony to the truth of Mormonism, but no conversions were reported. The exposure and hardships of the journey proved disastrous to the health of Elder Brigham Young Jr. Attacked by yellow fever, he left for Salt Lake City accompanied by Elder Heber J. Grant, who was also ill.

As soon as the report of the expedition to Mexico was made public the press agents throughout the country sought to stir up strife by circulating a scurrilous tale which reflected upon the loyalty of the Latter-day Saints toward the United States. The story was to the effect that the Mormons were in collusion with the Yaqui Indians to make war upon the American Union. With the thought of forestalling further trouble the President of the Church advised against colonization in the Yaqui territory for the time being at least.

Obedient to instructions from the presidency of the Church, A. F. MacDonald and Christopher Layton of St. David, Arizona, left on

January 1, 1885, in search of lands in Mexico on which to colonize. At the station of San Jose on the Mexican Central Railroad they found a group of Mormons engaged in hauling salt. They had gone into Mexico to seek employment but principally to locate a home.

Elders MacDonald and Layton did considerable scouting in various portions of the country but principally along the Casas Grandes River in northern Chihuahua, where they visited the towns of Corralitos, Janos and La Ascencion. They were favorably impressed with the appearance of the country and with the facilities offered for making a livelihood. At Corralitos they rented three hundred acres of land which was soon thereafter planted to crops by Mormon colonists. Leaving the Casas Grandes Valley, Elder MacDonald and companions traveled westward into the tops of the Sierra Madre mountains and explored the Corrales Basin, beautiful for situation and offering splendid opportunities for grazing and agricultural purposes. From this point they went directly to their homes in Arizona. In the meantime small companies of home-seekers came pouring in from different parts of Utah and Arizona and established themselves in the Casas Grandes Valley.

Among the first to arrive was a group from Arizona, among whom were Jesse N. Smith, George C. Williams, Lot Smith, William B. Maxwell and William C. McClellan. These pioneers arrived in February, 1885, and on the 4th of March they were joined by a company under

the leadership of Apostle Moses Thatcher and Alexander F. MacDonald, who had left St. David, Arizona, in February and had come by way of Dragon Pass, Bowie Station, San Simon Station and Mesquite Springs. On March 6, others arrived headed by John H. Earl, Joseph H. James and Israel Call. A few days later these companies were strengthened by the arrival of a company from Snowflake, Arizona, among whom were Charles W. Merrill, Levi W. Savage, Charles Whiting, Sullivan C. Richardson, Ernest L. Taylor, Joseph and Phillip Cardon and Sixtus Johnson. This was the beginning of Mormon colonization in Mexico that finally resulted in the establishment of eight permanent Mormon settlements, six of which were located in the state of Chihuahua and two in Sonora.

To secure lands sufficient and suitable for cultivation, the colonists established themselves in several small communities along the Casas Grandes River, a distance of more than sixty miles. There were about 350 colonists in Mexico six weeks after the arrival of the first group. In the latter part of April, 1885, an exploring party consisting of Apostle George Teasdale, Miles P. Romney, A. F. MacDonald and a few others went out in search of more land but nothing of importance materialized.

The influx of the Latter-day Saints into Mexico and their increased activity aroused the suspicion and dislike of certain local Mexican officials, foremost of whom was the Jefe Politico of the

Canton de Galeana. He addressed a letter to the secretary of the state of Chihuahua in which he charged that an armed force of Mormons had come into the state for conquest. In reply the secretary of state declared that the Mormons must be ordered out of the state at once. On April 9, a letter was received from the chief magistrate of Casas Grandes by A. F. MacDonald, in which reference was made to the declaration of the secretary of state and concluded with these words:

"According to the foregoing which I have transcribed for your information, I hereby command you, together with the other families which you represent, to leave the state within the period of 16 days from this date, April 9, 1885."

Immediately upon receipt of this letter Elder MacDonald went to the camp at Corralitos to confer with George Teasdale, the ecclesiastical head of the colonists in Mexico since the return of Moses Thatcher to Salt Lake City. The situation was truly grave. On the 11th of April, Apostle Teasdale, A. F. MacDonald, Isaac Turley and Moffat left by train for Chihuahua City to intercede with the governor of the state for an annulment of the edict. Their conference with the governor was disappointing. He was adamant to their supplication and strongly insisted that the Mormons must quit the state.

The brethren addressed a letter immediately to Moses Thatcher at Logan, Utah, relative to the matter, and the following day a telegram

was dispatched to him by the presidency of the Church asking him to go to Mexico City at once and to place the matter before the federal authorities and seek their help. Elder Thatcher sent a telegram to President Helaman Pratt of the Mexican Mission, then in the Mexican capital, asking him to intercede with the authorities of government for a stay of proceedings against the Mormons until Moses Thatcher and Brigham Young Jr. could arrive at the capital. Upon receipt of the telegram, Elders Pratt and Franklin R. Snow called upon a prominent attorney of Mexico City for assistance in getting the matter properly before the heads of the government, but he demanded \$100 in advance which the brethren did not have. They therefore repaired to the office of Senor Carlos Pacheco, Minister of Colonization. He was not in, but they were told that if they would come the following day they could have an interview. In the meantime they visited Senor Fernandez Leal, sub-minister, who promised to use his influence in favor of the Mormons. On May 9, Apostles Brigham Young Jr. and Thatcher arrived in Mexico City. These brethren were admitted to an interview with Senor Don Carlos Pacheco, secretary of public works and also governor of the state of Chihuahua. He expressed personal regards for the Mormon people, and was astonished and could not understand why the Mormons had received such abusive treatment from the acting governor of Chihuahua and others. The result was that the

acting governor was removed from office by Senor Pacheco and another man placed in his stead.

The two apostles also interviewed President Diaz who stated that not only were the Mormons welcome as colonists in Mexico, but that the government was anxious to have them help in the development of the country. Should they find suitable locations in Sonora and Chihua-

hua, they could settle there or they would be equally welcome any place else they might choose to live in, except in what was known as "Zona Prohibida." Those of the colonists who had located on such lands were ordered to vacate such holdings immediately after the harvesting of crops and to seek another location. The expulsion edict was annulled. The Mormons remained in Mexico.

STATE MENTAL HYGIENE CHIEF URGES BAN ON PUBLIC DRINKING

(From Los Angeles *Examiner*, December 7, 1947.)

Many women—too many of them—acquire the cocktail bar habit and wind up in the state's mental institutions.

There appears only one solution—keep them from getting the habit by not permitting them to drink in public places.

"These observations are both regretful and drastic, but something must be done, and done soon, to curb public drinking by women, and its calamitous result," Mrs. Dora Shaw Heffner, director of the California Department of Mental Hygiene, declared yesterday.

ONE-THIRD

"Our records show the distressing fact that one-third of the inmates in our institutions, who are confined because of chronic alcoholism, are women," Mrs. Heffner said, adding:

"When we take into consideration the preponderant ratio of men over women who drink, the one-third looms up as a '*frightful statistic*.'

"Our alcoholic inmates include all classes and adult ages—sweet-hearts, sisters, wives, mothers.

SAD SCENES

"Most of them are placed in mental institutions on petition of their loved ones. Scores were cocktail bar habitues at the time they were brought up before the psychopathic court.

"Weeping parents, distressed husbands, fathers and brothers reported tearfully that these women could not be dissuaded from the cocktail bar habit.

"This is not my first experience with drinking women. I saw the misery that comes from women preferring bars to homes when I was a juvenile court commissioner.

"It was among the leading reasons for broken homes."

My Journal

GEORGE A. SMITH
ABRIDGED BY ALICE MERRILL HORNE



GEORGE A. SMITH

1840

SUNDAY, Oct. 11. Preached at Father Connor's house and found most of the Saints strong in the faith.

Monday, Oct. 12. Visited the Queen's Guards, Settling House, Saint James' Palace, where I saw Mr. Nicholson and family; had some conversation with them on the gospel; they professed unbelief in the Bible. I also called upon Mr. W. Atwood; received a letter from Elder Heber C. Kimball.

Saturday, Oct. 17. Elder Woodruff arrived from Manchester, via the Potteries and Birmingham, in good health and spirits.

Sunday, Oct. 18. Sabbath. Spent the day giving instructions to the Saints and administered the sacrament.

Monday, Oct. 19. Elder Woodruff and myself went to Great Russell Street and visited the British Museum. We were much delighted in viewing the antiquities it contained. The foundation of this museum originated with the will of Sir Hans Sloane, who, during a long period of practice as a physician accumulated a considerable library of books and manuscripts, and the largest collection of objects of natural history and works of art of his time. These, he directed, should be offered to Parliament, after his death, which took place in the year 1753.

Tuesday, Oct. 20. Wrote letters all day.

Wednesday, Oct. 21. Went to visit Mr. San Giovanni; spent a

short time in conversation with him; took some refreshment, and then called upon Mr. James Nicholson, St. James' Palace; thence walked to St. James' Park, also around Buckingham Palace. The iron gates between St. James and Hyde Park are very large: I should judge, 24 feet high and each gate 10 feet wide, about 4 inches thick. We returned home through Regent Street, which is perhaps the most splendid in the world. Here we saw the gold and silver of the rich exposed to view. We saw such immense wealth that we were led to say that the day was not far distant when the riches and glory of the Gentiles would flee away. In the evening attended meeting with the Saints.

Thursday, Oct. 22. This morning I received a letter from my father dated August 28th; also one from Elder Willard Richards giving an account of the death of Elder Woodruff's daughter, Sarah Emma, age 2 years. In the evening attended a missionary meeting of the Wesleyan Society. The Lord Mayor of London was called to the chair. The Methodists have become very aristocratic in England. The meeting was addressed by several eloquent speakers, belonging to the churches of England, Scotland, and also to their own denomination who, in turn, addressed the meeting on the necessity of sending the gospel to the nations in darkness, appealing to the sympathy and philanthropy of the good Christians present, for the necessary aid to carry on the work of God. The

people responded to the call by subscribing several thousand pounds. We listened with emotions of sorrow for the blindness of the people and hypocrisy of the priests. O! that the servants of God could have had the privilege of occupying a small portion of time before that large congregation, that they might have told them the way of life and salvation; and show them they were the Elders of Israel, who are ordained of God, to carry the Gospel of Jesus Christ to the nations of the earth, without purse or scrip.

O! Lord open the way for the truth to spread in London; feed and clothe thy servants, and make us wise, that we may be instrumental in saving men, for Jesus' sake.

Friday, Oct. 23. I was somewhat unwell. My lungs were affected so that I spit blood. We published by placard an invitation to the people to come to our meetings and hear for themselves the principles of the gospel which we teach.

Monday, Oct. 26. Walked into the country, and visited Queen Elizabeth's residence, Islington Green. It is a respectable old building; also saw the reservoirs containing water sufficient to supply the city should any accident happen to the New River Water Works.

Tuesday, Nov. 3. In company with Elder Woodruff, I visited the British Museum, having formed an acquaintance with Mr. Palmer, the keeper of the Egyptian antiquities. As this was a day on which the museum is not open for public exhibition, he accompanied us through

the various apartments, and spent several hours explaining to us the most important things relating to the whole collection of Egyptian, Jewish, Greek and Roman antiquities, which, to us, was very interesting.

Friday, Nov. 6. Received and answered several letters, and went to St. Luke's church; heard the parson read the funeral ceremony over a female, who was to be buried. The minister committed her to the tomb with a 'full assurance of a glorious resurrection and eternal life.' This is the established custom of interring the dead. The worst infidel that ever lived has the same read over him at his burial. We returned home, reflecting upon the evils of priestcraft; the wickedness of men, and, their schemes to cover it up. I have been informed that this same minister of St. Luke's parish is a vile and dissipated man; he has the living given to him for life and is, of course, the spiritual pastor of the parish, drunk or sober, for life. It is not necessary for a man to be a good and virtuous man, or a good preacher in order to get an ordination in the Church of England; but, as they say, it is the call of God that gives the living, and Parliament supports it: this is a specimen of modern religion.

Monday, Nov. 9 Received six letters, among which was one containing instructions from Elder Willard Richards to leave London, and go to the Potteries, and also, news containing the account of the death of my uncle, Joseph Smith.

From the time I continued labor-

ing in London to the present, I used every exertion consistent with my health and strength to plant the gospel standard; every visit I made, or call, or association was one continued effort to bear testimony; to teach, to warn the people, and thereby fulfil my calling; and I believe I can truly testify before the Lord that my garments are clean of the blood of the inhabitants of the British metropolis, and I can also testify the same of the labors of Elders Kimball and Woodruff, with whom I have been associated in this mission to London. I regret having to leave Brother Woodruff, but necessity seems to require it.

Leave London

Tuesday, Nov. 10. Took leave of Elder Woodruff and started by railway from Euston Square, and after a cold and uncomfortable ride of 113 miles, reached Birmingham; preached at No. 24 Park Street, and then went to the canal, where Elder Cordon baptized five persons. The Branch in Birmingham numbers sixteen. I slept at a public house. I dreamed last night of aiding in catching five fishes.

Wednesday, Nov. 11. Wrote a letter to Elder Woodruff. Brother and Sister Cordon and John Burn walked with me along the Summit Canal; passed under five iron bridges; also a chimney 307 feet high, I think, the tallest I ever saw; it belongs to a soap factory.

Called upon Brother John Johnson of Old Bury, and preached in the evening in Brother Johnson's house; he is a collier, and works at

the bottom of a pit 300 yards deep, for two shillings per day, and half his time he cannot get work.

Thursday, Nov. 12. Walked to Gret's Green; met with Brothers Snail and John Needham. Elder Cordon and several of the brethren and sisters accompanied me to visit the ruins of Dudley Castle; it is a large fortification. The outer wall was thrown down by Oliver Cromwell, who placed his cannon on the hill opposite the castle. The wall was two feet thick. Cromwell, finding the castle almost impregnable, gave up the siege. A few years afterwards it was destroyed by fire.

Returned to Brother Walker's, Gret's Green; preached in the evening. After meeting I had an amusing conversation with a very dignified Wesleyan minister called 'the Reverend George Marsden.'

Friday, Nov. 13. Wrote a note to Mr. Edward Jacks, Wolverhampton. In the evening I met with Elder Lorenzo Snow and gave an account of the coming forth of the Book of Mormon and the rise of the Church, to a houseful of people. I spent nearly the whole night with Elder Lorenzo Snow, who saw my father at Nauvoo. He left there the 22nd of July.

Monday, Nov. 16. Elder Lorenzo Snow took leave of the Saints and walked to Wolverhampton; preached at Mr. Ed. Jacks' coffee house in the evening. The way seems opening here in Wolverhampton, and we expect to labor here. A man by the name of Henshaw took a bell and went into the streets in the vicinity of Mr. Ed. Jacks' coffee

house and rang it like the town crier, and announced our meeting. He soon afterwards received the gospel and went to Myrthertydvil, in Wales, and engaged to work in the coal mines to support himself while he built up a branch of the Church, which was the commencement of the work in that principality.

Tuesday, Nov. 17. Elder Lorenzo Snow and myself, in company with Mr. Ed Jack, visited the old church built in the year 966 and dedicated to St. Peter. The pulpit was carved out of solid rock. It contained a number of very ancient statues, which shows the knowledge of the inhabitants of the earth in the tenth century in architecture and the fine arts.

I took leave of Elder Lorenzo Snow and my friend, Mr. Ed Jack, and got on the coach for Lane's End, Longton, Staffordshire and Cottiny. After a cold and wet ride, on top of the coach, I arrived at Brother Isaac Whittaker's. Met with the Saints in the evening and heard many of them bear testimony to the truth of the work of God. I gave them some instructions on the subject of 'Spiritual Gifts.'

Thursday, Nov. 26. I walked to Hanley and there met President Brigham Young and Heber C. Kimball, who preached at the 'Room,' or the Saints meeting room. It is really the upper part of a building used for keeping chickens in and holds two hundred persons. Slept at Brother Johnson's with Elder Brigham Young.

*My Son, You Are A Man**

*By Charles R. Mabey***

If when you come into your silver age
And Time has etched its burdens on your brow,
The little things can still your mind engage
As when in youth you said, "I'll do it now";
If in the lonely hour of life's decline,
You turn your vision to the rising sun
And breathe, "The future God's; the present mine;
I'll carry on until my work is done,"
My son, YOU are a man.

If unrelenting years have taken toll
Of you in sorrow, pain, defeat and death—
The mate you loved as your immortal soul—
The plans you cherished with each living breath,
You still can see the shining goal ahead
With faith unbroken and a heart of cheer,
Nor one back glance at glories that have fled,
But face the future without qualm or fear,
My son, YOU are a man.

If when you reach your three score years and ten
With life as full of zest as in your youth,
You do not whine about what might have been,
But still are valiant in the search for Truth;
If when Death's angel brings the cup to drink,
You grasp it firmly in a dauntless hand
And do not whimper, wheedle, beg, nor shrink
Before you pass into that other land,
My son, YOU are a man.

*Copyright Charles R. Mabey. Used by permission.

**Former governor of Utah; president, Poets of the Pacific.

Suggested Easter Program for Senior Sunday Schools

(Prayer meeting may be enriched this Easter morning by the reading of "The Message of Springtime," by Henry Van Dyke.)

Devotional Prelude: (Organ)
Suggested numbers: "Rejoice, Oh my Soul," by Schumann and "Andante," by Gluck.

Opening Song: "Catch the Sunshine," Deseret Sunday School Song Book, Number 14.

Prayer:

Sacramental Song: "O Thou Kind and Gracious Father," Deseret Sunday School Song Book, No. 33.

Sacramental Service:

Musical Number: "Memories of Galilee," Deseret Sunday School Song Book, No. 122.

Testimonies of the Resurrection from the Standard Works of the Church.

Old Testament:

Ezekiel 37:1-14

Job 19:25-26

Daniel 12:2

New Testament:

I Cor. 15:16-22

35-39

42-44

John 20:24-29

Quartet: "Joseph Smith's First Prayer" — Deseret Sunday School Song Book, Number 41.

Book of Mormon:

Alma 11:41-44

Mosiah 16: 7-10

Doctrine & Covenants:

Section 88:14-20

25-28

95-98

Section 29: 13 and 23 to 26.

(The above testimonies may be made very impressive by dramatization using costumes, music and an excellent reader.) Five readers may be used instead of one.

A Testimony of a Faithful Member of the Ward. (Three minutes.)

Reading: Excerpt from "A Modern Study of the Resurrection," by N. T. Wilson in April, 1923, *Improvement Era*.

But more fascinating, perhaps, than even the when and how is the what that will be resurrected. Here, fortunately, we are on safer ground. "Whatever principles of intelligence we attain unto in this life," says Joseph Smith, "will rise with us in the resurrection."

Note the fact that he does not say whatever knowledge we attain to, will rise with us; only such

knowledge as shall have been transmuted into power; in which case it has ceased to be knowledge and has become character or intelligence.

This is precisely what our knowledge of psychology should lead us to expect. Facts not apperceived cannot remain very long with us even in mortal life. Why then should we expect to have them cross the grave? Moreover, we already have a complete analogy of this law. From pre-existence comes, with our spirits, not a single fact of that previous life which might be called knowledge; whereas our intelligence evidently does come from that primal world—comes as the accumulated effect or momentum in character of such pre-mortal facts as were then apperceived and so made integral parts of our spirits.

Our intelligence is the measure or degree of our likeness to our heavenly Father; the daily trial-balance of our state of perfection—and therefore also of our imperfection. Intelligence, being eternal, must go with us; it could not be left in the grave. But what of our ignorance, our weaknesses, our sins? Will these be mercifully left behind? Certainly not. They may be forgiven, but that fact does not change them to virtues. They will be there, not perhaps as something positive or aggressive but as represented by the blanks and gaps in our intelligence—crevices which we shall thereafter have to fill out and round off.

In mortal life no functioning of intelligence—or of wisdom, character, power, or virtue, for they are all synonymous—is conceivable without its physical correlative in head or heart or hand. Now, as above pointed out, the intelligence will be resurrected, as a matter of course, being a thing inherent in the soul; but could this intelligence function in that advanced life, any more than here, without the reconstitution of its physical vehicle? Could the musician play without his delicately trained fingers, the thinker invent without his marvelously interwoven brain-cells, the scientist experiment without his keenly alert senses?

It will be a trained body we take up, if it be a trained body we lay down. Space precludes further philosophizing in support of this thought; but is it not reasonable and even a matter of observation that exercise knits ever finer and finer the cells of the organ used? Presumably, therefore, it must effect a similar modification in the soul-texture corresponding thereto. Consequently, will not the new immortal matter—or if you prefer, will not the spiritual matter individualized by us in mortality—when it comes to be reinterwoven with the spirit, follow, cell by cell, the pattern of the spirit-meshes wrought into the soul by mortal life?

Nor is it reasonable to hold that mortal experiences only will effect modification of the resurrected body. That our life in the spirit

—more on page 79

Suggested Easter Program for Junior Sunday Schools

Prayer meeting may be enriched by the reading of "The Message of Springtime" by Henry Van Dyke this Easter morning.

Devotional Music: (Organ preferred.) Suggested numbers: "Rejoice Oh My Soul," Schumann; "Andantino," Schubert.

Opening Song: "Every Sunday Morning," *Little Stories In Song*, page 6.

Prayer:

Song: (All children) "My Easter Song," *Little Stories In Song*, page 12.

Story: By Junior Sunday School supervisor, teacher or parent.

STORY OF THE DEATH AND RESURRECTION OF THE SAVIOR

That was a lovely song you boys and girls just sang. Every autumn the birds fly away to summer climes, clouds of gray cover the sunny sky, trees shed all their brown and withered leaves, flowers shrivel up and die, and soon winter covers the ground with snow and ice. If we didn't know better we'd feel very sad because everything looks bare and dead. But—just like you sang in your song—it doesn't last long;

soon the days grow longer, the sun gets warm and warmer and up come the little green plants again. Back come the birds in their new plumage—singing their sweetest songs, building their nests and choosing their mates. Everything is waking from its winter's sleep. And with all of these comes lovely Easter Morning.

Once long, long ago, there wasn't any Easter, so I'm going to tell you the story of the first Easter Morning.

Jesus had been preaching to and helping the people of Bethany. The people there believed in what he said and loved him for the many wonderful things he had done for them. But in the big wicked city near Bethany the people hated Jesus. They would not believe what he said because they were so wicked. The rulers of the city hated him, too. They were afraid all the people would come to believe in Him and go with Him and not give their rulers money any more.

So one dark night these people and their rulers took Jesus and the very next day they killed him. All the friends of Jesus were very sad, after they had seen their beloved Master die on the cross. They took His body, and lovingly wrapped linen cloths about it and laid it in

a tomb. In front of the tomb a great rock was rolled, and around that rock stood soldiers sent by the wicked men who had killed Jesus, because they did not want His friends to take His body away.

All that night the soldiers stood there, and all the next day. The second night they were still watching, but just as it was beginning to get a little light, there was a noise and a shaking of the ground as a beautiful angel came down from heaven and rolled the huge rock back from the tomb. His face was bright as lightning and his garments were white as snow. The soldiers shook with fear and ran away.

As they ran out of one gate in the garden, some women were coming in at another gate, walking slowly and sorrowfully. They were friends of Jesus bringing sweet spices and things to place about His grave.

It was still early morning and there was a faint streak of light in the sky, though the garden was still in darkness. But what was that bright light in front of the tomb? The women hurried forward and could see that the great rock had been rolled away, and by it stood a wondrous angel. The tomb was empty and the women were frightened; they could not understand what had happened.

The angel said "Be not afraid, ye seek Jesus, who hung upon the cross. He is not here. He is risen. Go your way; tell His disciples that He goeth before you, and ye shall see Him as He said unto you."

What joy! Jesus was alive again! Mary, one of the three women whom Jesus had helped ran fast to find Peter and John, his disciples. They ran to the grave to make sure this wondrous news was true. Peter and John were so happy they ran to tell the other disciples and followers of Jesus. When they left Mary came back again to look at the grave. Now two beautiful angels were sitting on the rock bed where Jesus had lain. While they were talking to Mary, she turned around and looked back. There stood a man. The tears in her eyes made it hard for her to see. She thought it was the gardener, and asked him about Jesus.

But the man wasn't the gardener it was Jesus Himself. And she could see that Jesus was alive!

Soon Jesus came to all His disciples, one by one, or two or three together. And at last they all knew that He really had risen from the dead—that He was alive again.

And they learned too what we must learn and never forget; that as Jesus rose from the dead, so we, and all whom we love, rise also. Sometimes when we go to sleep at night, it is dark and stormy and we feel tired and a little lonesome, but when we wake in the morning the sky is blue, the sun is shining and we sing for happiness. Dying is like that, falling to sleep when we are tired and waking again.

That is why Jesus came back that bright Easter Morning after He had died on the Cross; to show us that death is nothing to be afraid of, for it means going to be with Him.

Sacrament Solo: "The Sweet Story of Old," John A. West.

Song: (All Children) "A Sacramental Song," *Little Stories In Song*, page 2.

Sacrament Service:

Song: "Nature's Easter Story," *Little Stories in Song*, page 20.

Poem and Dramatization: "Easter Ducks," page 43, *Musical Adventures*, by Moisselle Renstrom, published by Deseret Book Company, Salt Lake City, Utah. (Four or five little people dramatize the poem which is set to music—playing they are asleep in shells, break their shells, and waddle about singing "Quack, quack, quack quack, Happy Easter, Happy Easter day to you.")

Song: (Solo) "The Sunshine Message," *Little Stories in Song*, page 19.

Story and Dramatization:

Characters: Reader, Children divided up into groups representing Flower Seeds, Raindrops, Sunbeams.

(Story adapted from "Easter Flowers," from *Musical Adventures*, page 24. Followed by suggestive music played softly while reader tells story).

Once upon a time some little flowers lay sleeping in the soft brown earth. They were wrapped all snug and warm in little seed jackets made especially for sleeping flowers. Sometimes the raindrops came pattering down and called to them "Wake up, little flowers, wake up little flowers." Most every day

the sunbeams called to them, "Wake up little flowers, wake up little flowers."

One bright day, just before Easter time, those little flowers did wake up—just like the little ducks. The little flowers stretched and stretched, and swelled themselves out until "pop" went their little seed jackets and they began to grow. The little seeds and ducks all knew that Easter time is the time for all sleeping things to wake up, and that new life comes to everything after a long winter's rest.

Poem: "The Dandelion"

A brave little dandelion woke from his nap,
And hunted around in the dark for his cap.
"I'm certain," he said, "It ought to be here,
In the very same corner I left it last year."

He poked all about in the dirt and the dark
For the same little hat he wore in the ark;
For fashion may change, with people and clime,
But dandelions wear the same hat all the time."

—Anonymous

Song: "Easter Song," *Little Stories in Song*, page 51. (It is suggested this be sung first by a teacher or older person, then children repeat by singing song back to teachers, thus making two verses instead of one and message of song is emphasized.)

"What is the story the lilies bring,
At Easter Time, At Easter time?
What is the song the angels sing,
At happy Easter time?

This is the story the lilies bring,
This is the song the Angels sing.
Christ the Savior, Lord and King,
Rose at Easter Time.

Closing Poem: "Easter Morning,"
by Little Sanford Rushing. (*Children's Friend*, April, 1944, page 154).

EASTER MORNING

I love to go to Church and hear
them sing
The lovely songs on Easter day
About the dear Lord Jesus and the
Angel who rolled the stone away.

I take my Bible 'neath my arm,
The morning's hushed and still,
It seems I catch the scent of lilies
Abloom on some far hill.

I love to go to Church on Easter
Morn,
And hear the people pray,
My heart leaps up with joy because
The stone was rolled away.

Closing Prayer:

Suggestions: The children of the
Junior Sunday School should return
to classes for the latter part of the
Sunday School hour.

Planting of flowers to be given
to mothers on Mother's Day pro-
vides for class enrichment.

The Easter section of the book
A Story to Tell, pp. 392-417, may
be used to enrich their Easter.

General Board Committee:

A. Parley Bates, chairman

Leland H. Monson

William P. Miller

Ruth Mae Graham Manning

Supervisor Junior Sunday

School, North Ogden Ward

Ben Lomond Stake.

EASTER PROGRAM FOR SENIOR SUNDAY SCHOOLS

(Continued from page 75)

world, between death and the resur-
rection, will also help to modify the
texture of our immortal taber-
nacles, seems evident from Paul's
allusion to souls "tortured, not ac-
cepting deliverance, that they might
receive a better resurrection."
(Heb. 11:35.)

Song: "Easter Morning," Deseret
Sunday School Song Book, No. 250.

Prayer:

General Board Committee:

A. Parley Bates

Leland H. Monson

William P. Miller

THE DESERET SUNDAY SCHOOL UNION

MILTON BENNION, *General Superintendent*; GEORGE R. HILL, *First Assistant General Superintendent*;

ALBERT HAMER REISER, *Second Assistant General Superintendent*

WALLACE F. BENNETT, *General Treasurer*; RICHARD E. FOLLAND, *Executive Secretary*

MEMBERS OF DESERET SUNDAY SCHOOL UNION BOARD

Milton Bennion	Earl J. Glade	H. Aldous Dixon	Melba Glade
George R. Hill	Don B. Colton	Leland H. Monson	David L. McKay
A. Hamer Reiser	Thomas L. Martin	Alexander Schreiner	Addie L. Swapp
Wallace F. Bennett	Wendell J. Ashton	Lorna Call Alder	W. Lowell Castleton
Richard E. Folland	Edith Ryberg	Margaret Ipson *	Hugh B. Brown
Howard R. Driggs	Marion G. Merkley	Nellie H. Kuhn	Henry Eyring
Adam S. Bennion	A. William Lund	A. Parley Bates	Carl J. Christensen
Inez Witbeck	Archibald F. Bennett	William P. Miller	Hazel Fletcher
Lucy Gedge Sperry	Joseph K. Nicholes	Ralph B. Keeler	Hazel W. Lewis
Marie Fox Felt	Antone K. Romney	Vernon J. LeeMaster	William E. Berrett
Gerrit de Jong	Kenneth S. Bennion	Claribel W. Aldous	Lowell M. Durham
Carl F. Eyring	J. Holman Waters	Eva May Green	Florence S. Allen

Advisers to the General Board: Stephen L. Richards and John A. Widtsoe

Superintendents

THE AIM OF RELIGIOUS EDUCATION

THE administration and supervision of Sunday School work should have one major purpose—to develop in all the members a thorough-going and consistent religious life. This involves some knowledge of Church history and essential gospel principles. Too often, however, the teaching ends there and the knowledge gained has little or no effect upon the religious life. This is not meant to discount the importance of knowledge. It is a valuable asset. The habit of study is itself to be commended. It calls for industry and cultivates power of concentration, but these personal characteristics may be used for either good or evil. To insure their use for good, right attitudes and habits must be developed. "School thy feelings, O my brother," applies as

well to sisters and to children and youth in all stages of their development. To help them in this process it is necessary to understand them.

Teachers should realize that they are teaching persons, and that lessons are but a means to that end. This calls for teachers who will manifest a personal interest in each member of their classes, learn all they can about their interests, their ambitions, and if they have troubles, what are the causes of these troubles, and how may they be overcome. This may require individual consultations outside of the Sunday School hour. Members of the superintendency should be available always to advise with teachers and parents, if need be, and if this can be done without offense to them. The source of disciplinary troubles

may be in the home, or in some neighborhood condition of which the parents are unaware. The cure for mental and moral troubles consists in finding the causes and removing them.

On the positive side these principles are fundamental:

(1) Every child should be made to feel that he is wanted, is loved, is needed. This is true of teacher-pupil relations as well as of parent-child relations. In the normal development of human kind the in-

dividual never outgrows these needs. He may, however, develop such strength of character that he may resist evil and do much good in face of hatred and scorn of others; this has been the fate of martyrs. It is far from the province of officers and teachers of any educational institution to cause a pupil to feel that he is not loved and appreciated.

Reverential music and orderly conducted worship services may contribute much toward realizing the purposes of religious education.

THE BOOK OF MORMON—A GUIDE TO RELIGIOUS LIVING

(Continued from page 57)

leave the remainder in the charge of Lehi and Teancum; give unto them power to conduct the war in that part of the land, *according to the Spirit of God, which is also the spirit of freedom which is in them.*" (Alma 61:9, 15.)

An Application

Latter-day Saints should be believers in impersonal government by law. The Book of Mormon teaches and exemplifies its value. We believe the constitution of the United States was inspired of God to establish just such a government

because ". . . it is not right that any man should be in bondage one to another." (See Doc. & Cov. 101: 77-80.) Joseph Smith, when asked how he governed his people in Nauvoo so well, replied, "I teach them correct principles and they govern themselves."

The only wise and safe rule among men in all walks of life is a rule by righteous law and principle. This is true not only in national life, but also in business, in church work, in the family and even in one's own private life, as we shall elaborate in a future article.

"Sole depositories of the remains of human liberty, our duty to ourselves, to posterity, and to mankind, call on us by every motive which is sacred or honorable, to watch over the safety of our beloved country during the troubles which agitate and convulse the residue of the world."
—Thomas Jefferson to the legislature of New York State, 1809.

BOOK REVIEW

Human Relations in the Classroom, Course I, by H. Edmund Bullis and Emily E. O'Malley. Published by the Delaware State Society for Mental Hygiene, 1308 Delaware Ave., Wilmington 19. Pp. 222. Price, \$3.00.—Colonel Bullis is a specialist in mental hygiene who as an officer in the army through World War II had extensive experience with problems of human relations and mental abnormalities commonly classified in World War I as "shell shock." He also made interesting studies of the mental characteristics and habits of peoples of different nationalities, including some primitive tribes. Miss O'Malley is an expert in personnel work in the schools with emphasis upon character and personality development of youth.

The general procedure described is in line with that approved by psychiatrists and up-to-date educators. The lessons are planned and outlined for the use of teachers in classes in human relations that meet one period each week throughout the school year. Course I is for pupils about eleven or twelve years of age. A second course is in preparation as a follow-up of Course I for pupils in their early teens. These authors are of the opinion that ages

eleven to fifteen are most favorable for improving the personalities of boys and girls—that their personalities "have pretty well 'jelled'" by the end of that period.

Thirty lessons are provided in Course I. The following lesson headings are fair samples of topics studied:

Mental Hygiene Goals in Education;

Public Enemies of Good Human Relations;

How Personality Traits Develop;
Our Inner Human Drives;

Emotional Conflicts (Education of the emotions is a major purpose of the course);

Overcoming Personal Handicaps;
Can Personalities Change?;

How Habits Rule Us;

Knowing Ourselves ("Know thyself");

Why Relax? (A good lesson for adults);

Our Need for Faith (in each other, in human institutions, in human possibilities for good and in God).

This book is recommended for teachers, parents and everyone else who has to do with development of character and personalities of youth.
—M.B.

Music

SHALL WE SIT OR STAND TO SING?

THE question of this seeming detail of Sunday School procedure is one that is asked both persistently and frequently by workers in the field.

Custom and common sense, largely, have resulted in a uniform church-wide practise of standing for the opening song and remaining seated during the sacrament service. There has, however, been a great divergence of procedure during the singing of the closing hymn.

Past recommendations from the music committee of the general board have stressed the fact that congregational singing is directed expressly to the Lord, rather than to members of the congregation or the chorister. "Hymns addressed to Deity certainly are more profound and effective in the building of faith than are songs of sociability."

This may be the key to the answer of our question. If our singing is actually addressed to the Lord, it seems only fitting, out of respect

to His name, that we rise to greet Him with the blending of our voices in His praise. If it is courteous to rise when greeting an earthly friend, it would seem altogether more fitting to rise when greeting our Maker. Especially would this seem to hold in the closing song, which is a summation of the entire service.

The advantage volunteered by advocates of remaining seated during the closing hymn is that it makes for less noise and confusion by eliminating the process of rising to one's feet—usually accompanied by much extraneous and unnecessary noise.

However, it is the feeling of the music committee that this is only a "crutch"—certainly it is possible to get a congregation to its feet quietly, with a minimum of noise. Additional lung space furnished by the upright position of the body will also help to increase the fervor and quality of the singing.—*Lowell M. Durham*

PROBLEMS OF MENTAL HEALTH

(Continued from page 63)

who are always looking for trouble. Others are able to sail serenely through life, efficient, confident, happy, regardless of the situations they encounter.

When asked what they considered

to be the most important single attribute determining the mental equilibrium of the soldiers, a number of military psychiatrists replied, "religion" or "a faith in God." Why

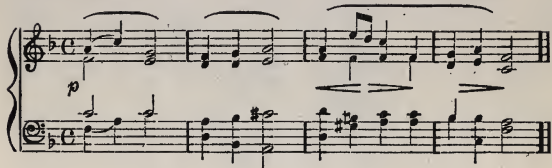
—more on page 87)

Sacramental Music and Gem for March and April

PRELUDE

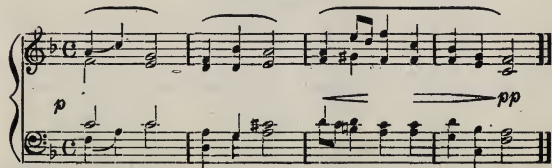
With Devotion

WILLY RESKE



While of these emblems we partake,
In Jesus' name and for His sake,
Let us remember and be sure
Our hearts and hands are clean and pure.

POSTLUDE



Ward Faculty — Teacher Improvement

THEME FOR APRIL: DEMONSTRATION LESSON ON THE USE OF QUESTIONS

QUESTIONS are one of the best guarantees of learning. They are stimulating, thought provoking, full of interest. They are the natural method of the child as he finds his way about in this world of ours. It is interesting to take a child to see a circus, or to a state fair, or on a visit to a zoo. Sit back and have an hour or two to list in your mind the questions which a child will ask.

All too frequently teachers are unaware of the art involved in asking questions. All too frequently they let them develop "on the spur of the moment." Questions need to be planned and thought through as does any other teaching technique. As you think through this assignment it is interesting to consider a group of questions about questioning as submitted several years ago in "The American Teacher."

Do I call on my pupils to recite in a fixed order according to alphabet or seating, so that they are warned not to attend till their turn comes?

Do I name the pupil who is to answer before I put the question?

Do I ask direct questions or alternative questions which can be answered without knowledge or thought?

Do I ask chiefly fact questions?

Do I ask leading or suggestive questions?

Do I repeat my questions? Attention.

Do I answer my own questions?

Do I ask confusing, changed questions?

Do I ask foolish questions that no one can answer?

Do my questions make pupils think?

Do my questions follow up the answer and lead to new organization of knowledge?

Do I repeat the pupil's answer?

Do my questions reach all the members of the class?

Do I make the recitation an inquisition, or do I pursue a slow pupil and listen while pupils express themselves freely and naturally?

Generally speaking, it is wisest not to ask questions which can be answered by a simple yes or no. With such questions a child has a fifty-fifty chance of answering correctly if he merely guesses. The

"W" questions, with one "H" included, are still our best questions:

What
Who
Why
When
How

Now for the purposes of this demonstration, let's assume that our assignment is a lesson on prayer. In our teaching group let us develop it entirely through the use of questions.

I. What is prayer? Under this heading address each member of the group asking him, "What does prayer mean to you?"

II. Why pray? Again individual answers from individual members of the group will give us an altogether challenging ten minutes.

III. Under the heading of how, two interests may easily be developed:

1. How should we pray? After the many suggestions which will naturally follow this query it is good practice to analyze with the group once more "The Lord's Prayer," the one best sample ever given to men.

2. How can prayers be answered? Once this was a difficult problem but since the development of the telegraph, the telephone, radio and television—all due to the ingenuity of man, the answer to prayer seems simple, involving as it does, the Divine Power.

IV. Under the heading of who, we shall face both the nominative and objective case.

1. Who should pray? A few questions will clearly reveal that all of us need to pray. The child, the youth, the grown man. All of us need guidance.

2. To whom do we pray? The answer becomes inevitable as you follow through this inquiry.

V. When shall we pray? Under this question it will become clear that we should have definite times at which to pray as a guarantee that we shall not carelessly slip out of the habit. At the beginning of the day we need guidance for that day. At the close of the day we should be grateful for the blessings which have attached to that day. We should pray whenever there is a special need for prayer. New problems, new situations, new dangers—all of these call for special and specific prayers. In the third place, it is a wonderfully fine thing to have an attitude of prayer, to be in an attitude of prayer at all times.

For this demonstration period it is suggested that each member of the group develop his own questions under the five major headings and in the light of the list of questions presented early in this discussion. What do you consider the five most important questions on prayer? The experiment should involve not only the questions but should center in the type of reaction which follows the putting of the various questions. The combined judgment of all the members of the group will indicate clearly the significance of questioning as a method of teaching.

—Adam S. Bennion

Teacher Training

April 4, General Conference

Creative Teaching

Lesson 26, for April 11

Objective: To show that the teacher must lift the lesson from the abstract to the concrete by the creative touch.

Texts: Driggs, *The Master's Art*, Chapters XVII and X, and Wahlquist, *Teaching as the Direction of Activities*, Chapters XVII and X.

Developing a Plan for on-the-job Training

Lesson 27, for April 18

Objective: To plan with students a schedule of teaching under supervision in the months to follow.

Texts: Driggs, *The Master's Art*, Chapters XXIII, XXIV, and Wahlquist, *Teaching as the Direction of Activities*, pp. 184-203.

Commencement

April 25

Arrangements should be made with the stake superintendency for suitable commencement exercises to complete the course. If the Teacher Training program has been conducted on a stake basis, probably a stake commencement would be advisable. If the stake quarterly conference is scheduled in April or early May probably a few minutes of time could be used in one of the sessions to award the diplomas. If the classes have been conducted on a ward basis a ward commencement would be in order. Time could be taken during the regular Sunday School service or a Sacrament Meeting to present the diplomas. The diplomas are available at the Deseret Book Company at 25c per dozen. It is important that the trainees be honored through some suitable presentation of diplomas.

PROBLEMS OF MENTAL HEALTH

(Continued from page 83)

should this be so? Apparently those who have a good, wholesome religious understanding of the purposes of life and the essential goodness of life are able to follow their long-term goals more effectively, to handle their conflicts in a less disorganizing fashion, and to walk with a confident step of one who knows where he is going and how he is going to get there. Temporal,

immediate, pleasurable needs which conflict with the ultimate well-being of the person and his group are better understood and the person has better equipment to deal with them. Spiritual values, abstract and delayed, indirect needs acquire more meaning for the religious person; hence his conduct is on a more mature, wholesome, ultimately progressive level.

References for April Lessons

Abbreviations

Church News—Saturday Church Section of
Deseret News
Era—The Improvement Era
Instructor—The Instructor
R. S. Mag.—The Relief Society Magazine

FIRST INTERMEDIATE DEPARTMENT

History of the Church for Children

Chapter 13. The Pioneers Get a New Leader
R. S. Mag., vol. 34, June, 1947, p. 422,
"Divine Leadership." Testimony of George
Romney when he saw the mantle of Joseph
Smith fall on Brigham Young.

Preston Nibley, "Exodus to Greatness,"
Church News, Jan. 12, 1946, Jan. 26, Feb.
9, Feb. 16. Series of Church history con-
cerning the planning of the leaders to leave
Nauvoo, and the beginning of the migra-
tion westward, with description of con-
ditions in camp across the river after they
left Nauvoo; burning of the temple.

Lois Clayton, "Brigham Young," In-
structor, vol. 82, July, 1947, pp. 300, 301,
347. Brief biography of Brigham Young,
with comment on p. 301 of divine assur-
ance of his acceptance as leader of the
Church.

Joseph J. Cannon, "George Q. Cannon,"
Instructor, vol. 79, April, 1944, p. 162. Ex-
cerpts from George Q. Cannon's writings
concerning the miraculous event of divine
acceptance of Brigham Young during the
meeting for leadership after the Prophet's
death.

Chapter 14. Homes in the Wilderness

Preston Nibley, "President Young Acts
Part of Father to Suffering Saints," Church
News, Feb. 23, 1946, pp. 11, 12. Organizing
a camp after Saints flee Nauvoo.

Chapter 15. Getting Ready to Cross the Plains

John Henry Evans, "Ezra Taft Benson,"
Instructor, vol. 80, Sept., 1945, pp. 405-408.
Excerpts showing poverty and distress of
the Saints when preparing to travel west,
particularly in the case of Willard Rich-
ards, p. 406.

Chapter 16. Five Hundred Pioneers Become Soldiers

Preston Nibley, "Elder Little Appeals to
President Polk for Assistance for Scattered

Saints," Church News, June 15, 1946, p. 11.
Touches on Mexican War. Saints' offer to
be of assistance to the government.

Preston Nibley, "Camp of Israel Asked
for Volunteers to Fight in the War Against
Mexico," Church News, June 29, 1946, p.
7.

Preston Nibley, "Famed Mormon Batta-
lion is Organized Under Direction of Presi-
dent Young," Church News, July 6, 1946,
p. 7.

Preston Nibley, "Mormon Battalion Leave
Family, Friends, to Answer Call of Coun-
try," Church News, July 27, 1946, p. 7.

Preston Nibley, "Mormon Battalion Ac-
tivities Praised by Col. Cooke," Church
News, Feb. 1, 1947, p. 12. Account of
march and hardships of the Mormon Bat-
talion.

James W. LeSueur, "When the Mormon
Battalion came to Tucson," Era, vol. 49,
Dec., 1946, p. 791. Welcome received at
Tucson. Retreat of Mexican soldiers.

SECOND INTERMEDIATE DEPARTMENT

Leaders of the Scriptures

Chapter XIV. Job, the Patient Sufferer

Levi Edgar Young, "The Book of Job,"
Era, vol. 47, Feb., 1944, pp. 78, 79. An ar-
ticle on the life of Job and his work.

Chapter XV. Nehemiah, the Builder

Harold B. Lee, "With a Mind to Work,"
Church News, June 16, 1945, p. 10. A short
discussion on the Israelite leader Nehe-
miah.

JUNIOR DEPARTMENT

History of the Church of Jesus Christ of Latter-day Saints

Chapter 12. A Great Harvest

S. Dilworth Young, "Young Men of
Church Respond to Missionary Call,"
Church News, April 13, 1946, pp. 9, 20.
Value derived from missionary service.

Milton R. Hunter, "Most Important Duty
to Preach Gospel," Church News, April 13,
1947, p. 10. Missionary work is God's work.

"Heads of Seventeen Missions Report
Progress and Varied Activities," Church
News, April 5, 1947, pp. 4, 12. Growth and
progress of missions discussed.

George A. Smith, "My Journal," Instruc-
tor, vol. 82, Aug., 1947, pp. 365-368. Mis-
sionary experiences of George A. Smith.

Joseph J. Cannon, "George Q. Cannon," *Instructor*, vol. 80, Jan., 1945, pp. 10-14. George Q. Cannon's missionary activities in Europe.

Ezra Taft Benson, "The Importance of Missionary Work," *Era*, vol. 48, May, 1945, pp. 254, 307. Our church charged with the responsibility of preaching the gospel.

Stephen L. Richards, "Our Work—Missionary Service to the World," *Era*, vol. 48, Nov., 1945, p. 644. Missionary work carried forward more than one hundred years in our Church.

Ezra Taft Benson, "A Major Responsibility," *Era*, vol. 50, June, 1947, pp. 361, 362, 398. Missionary work vitally important.

George Albert Smith, "The Growth of the Church," *Era*, vol. 50, Nov., 1947, pp. 702, 703. How the membership of the Church has grown since its inception.

Chapter 13. Kirtland, First City of the Saints

H. Wayne Driggs, "Church History," *R. S. Mag.*, vol. 33, Jan., 1946, pp. 56-60. The United Order given while the Saints were in Kirtland.

Richard L. Evans, "Accepting Responsibility in the Church," *Era*, vol. 50, Nov., 1947, p. 730. Increased membership in Church calls for greater distribution of leadership.

George A. Smith, "My Journal," *Instructor*, vol. 81, June, 1946, p. 287; July, 1946, pp. 320-323. Activities in Kirtland discussed.

Feramorz Y. Fox, "Consecration, Some Distinguishing Features," *Era*, vol. 49, June, 1946, pp. 368, 404. The law of consecration and the economic welfare of the Saints discussed.

Chapter 14. Nauvoo, the Beautiful

"Past Week in Church History," *Church News*, Feb. 10, 1945, p. 14. Activities of the Saints in Nauvoo.

Preston Nibley, "Exodus to Greatness," *Church News*, Jan. 12, 1946, pp. 10, 12. New Year's Day, 1846, in Nauvoo.

Levi Edgar Young, "Beautiful Nauvoo," *Church News*, July 27, 1946, p. 6. A brief description of Nauvoo and life in Nauvoo with the Saints.

H. Wayne Driggs, "The Nauvoo Period," *R. S. Mag.*, vol. 32, Jan., 1945, pp. 51-53. Major events that took place in Nauvoo.

John Henry Evans, "Nelson Wheeler Whipple," *Instructor*, vol. 81, Nov., 1946, pp. 521-524. Interesting sidelights on life in Nauvoo in 1846.

Preston Nibley, "Saints in Nauvoo Have Little Need for Lawyers and Physicians," *Church News*, Oct. 6, 1945, pp. 11, 12. Saints lived happily together without strife or litigation.

Preston Nibley, "Exodus to Greatness," *Church News*, Dec. 1, 1945, pp. 11, 12; Dec.

22, 1945, pp. 11, 12. Conference and dedication in the Nauvoo Temple.

Preston Nibley, "Exodus to Greatness," *Church News*, Aug. 25, 1945, p. 11. President Young urges Saints to complete temple.

Chapter 15. The Gathering Storm

Joseph A. McRae, "Story of the Old Carthage Jail," *Church News*, June 26, 1944, pp. 4, 8, 9, 11. A detailed account of Carthage jail activities.

George A. Smith, "My Journal," *Instructor*, vol. 82, Jan., 1947, pp. 11-16; Feb., 1947, pp. 63-67, 103. The Missouri mobbings discussed.

ADVANCED JUNIOR DEPARTMENT

The Church of Jesus Christ

Lesson 12. On the Road to Damascus

Russel B. Swensen, "Sholem Asch's *The Apostle*," *Instructor*, vol. 82, Feb., 1947, pp. 77-82. A discussion of the *Apostle* Paul.

Russel B. Swensen, "Missionary Methods in the Early Christian Church," *Instructor*, vol. 82, May, 1947, pp. 218-223. Paul's missionary activities discussed.

Lesson 14. Paul's First Mission

Russel B. Swensen, "Missionary Methods in the Early Christian Church," *Instructor*, vol. 82, May, 1947, pp. 218-223. Some significant missionary experiences of Paul and others.

SENIOR DEPARTMENT

Our Standard Works

Chapter 12. The Bible in the World

Calvin T. Ryan, "Let Them Grow Up On the Bible," *Era*, vol. 48, April, 1945, pp. 192, 216. Comments on the value of reading the Bible.

Russel B. Swensen, "The Importance of Theology in Religious Living," *Instructor*, vol. 81, January, 1946, pp. 25-28. The positive value of religious reading.

Chapter 13. Messages of the Old Testament

Sidney B. Sperry, "The Eleventh Chapter of Isaiah," *Instructor*, vol. 79, July, 1944, pp. 332-334. Parts of Isaiah that are of special interest to the Latter-day Saints discussed.

Sidney B. Sperry, "The Book of Malachi," *Instructor*, vol. 79, Oct., 1944, pp. 474-476. Prophecies reflecting on events of today.

Sidney B. Sperry, "The Old Testament in Retrospect," *Instructor*, vol. 79, Nov., 1944, pp. 525-527. Interpretation of human events in terms of God's providence.

Levi Edgar Young, "Divine Law the Foundation for Civic Life," *Church News*, June 15, 1947, p. 10. The influence of the

ten commandments on our social and civic life.

Chapter 14. Messages of the New Testament

David O. McKay, Address on Easter and the Resurrection, *Church News*, April 5, 1947, pp. 1, 8. The message of Mark and Luke commented upon.

Howard R. Driggs, "New Testament," *R. S. Mag.*, vol. 32, Jan., 1945, pp. 55-58. The epistles of Paul and others discussed; Feb., 1945, pp. 119-123. Revelations of John discussed.

Levi Edgar Young, "The Sermon on the Mount," *Church News*, June 22, 1946, p. 6. Interesting comments on the message of the Sermon on the Mount.

Franklin L. West, "The Dignity of Man," *Church News*, Feb. 2, 1946, pp. 10, 12. Ideals and teachings of Jesus which lead to better living.

ADVANCED SENIOR DEPARTMENT

Principles of the Gospel

Chapter 12. Christ's Unique Status

Sidney B. Sperry, "Personal Religion and Brotherhood in the Book of Mormon," *Church News*, Feb. 1, 1947, p. 10. Clarification of the doctrine of Christ's pre-existence.

John Henry Evans, "Christ in the Book of Mormon," *Instructor*, vol. 79, Dec., 1944, pp. 579-583. Jesus as God; the character of Jesus and kindred subjects.

J. Reuben Clark, Jr., "Behold the Lamb of God, Which Taketh Away the Sin of the World," *Era*, vol. 48, Jan., 1945, pp. 12, 13, 52, 55. Jesus has a miraculous and creative power above men in that He was the physical as well as spiritual son of God.

Hyrum Kay, "A Roman Description of Christ," *Era*, vol. 48, Dec., 1945, p. 740. Physical characteristics of Christ described.

Spencer W. Kimball, "My Redeemer Lives Eternally," *Church News*, Oct. 12, 1946, pp. 8, 18. Various appearances of the Redeemer.

Chapter 13. What Is Man?

George Albert Smith, "The Origin of Man," *Era*, vol. 48, May, 1945, pp. 242, 311-314. Man created in the image of God, who is the father of our spirits.

Antoine R. Ivins, Conference Address, *Era*, vol. 48, May, 1945, pp. 304-305. Amplification of the concept that man is the crowning creation of God.

Milton R. Hunter, Conference Address, *Era*, vol. 48, Nov., 1945, pp. 694-696. Man the divine offspring of heavenly beings.

Franklin L. West, "The Dignity of Man," *Church News*, Feb. 2, 1946, pp. 10, 12. Gospel concepts regarding man.

Spencer W. Kimball, "Elder Kimball Gives Timely Counsel to Students at B. Y.

University," *Church News*, March 30, 1946, pp. 8, 12. Man needs food for his spirit as well as for his body.

"Relationship of Man to God," *Church News*, June 1, 1946, pp. 2, 8. As children of God, we should have real purpose in serving Him.

Sidney B. Sperry, "The Concept of God and Man," *Church News*, Nov. 30, 1946, p. 10. Man, the son of God, discussed.

Harold B. Lee, "The Importance of Ourselves," *Church News*, Feb. 3, 1945, pp. 10, 12. Thoughts on the worth of man and the development of self.

Harold B. Lee, "The Worth of a Human Soul," *Church News*, April 7, 1945, pp. 14, 16. Evaluation of the soul of man.

Chapter 14. The Destiny of Man

J. Reuben Clark, Jr., "The Fruits of Right Living," *Era*, vol. 49, May, 1946, pp. 268-269. Exaltation gained through righteous living.

Heber J. Grant, "How To Be Saved," *Era*, vol. 48, March, 1945, p. 123. We will be saved by keeping the commandments of God.

Joseph F. Merrill, "The Value of the Individual," *Era*, vol. 48, May, 1945, pp. 249, 308. Man may become as God by living righteously.

Charles A. Callis, "Heirs of the Promises," *Era*, vol. 48, May, 1945, p. 250. God's work is to bring to pass the immortality and eternal life of man.

Sidney B. Sperry, "The Concept of God and Man," *Church News*, Nov. 30, 1946, p. 10. The destiny of man commented upon.

Chapter 15. The Plan of Salvation

Stephen L. Richards, "Essentials for Spiritual Development," *Era*, vol. 48, May, 1947, p. 229. Brief comments on the atonement of Jesus Christ.

Harold B. Lee, "Obtaining a Fulness of the Abundant Life," *Church News*, Oct. 12, 1946, pp. 11, 14. Exaltation earned by doing the will of our Heavenly Father.

Harold B. Lee, "On Earning Salvation," *Era*, vol. 50, May, 1947, pp. 289-290, 325. Men will attain eternal joy through sacrifice.

Joseph F. Merrill, "No One Will Be Lost," *Church News*, Dec. 22, 1945, p. 10. Our place hereafter determined by our work here.

Marion G. Romney, Conference Address, *Era*, vol. 48, May, 1945, pp. 302-303. The part of Jesus in the Great Plan.

Milton Bennion, "The Mission of Jesus Christ—Universal Salvation," *Instructor*, vol. 78, July, 1943, pp. 352, 398. The Latter-day Saints teach the doctrine of universal salvation.

Milton Bennion, "Faith in God and in Human Salvation," *Instructor*, vol. 78, Feb., 1943, pp. 71, 93. Salvation discussed and spiritual values a corollary of faith emphasized.

GOSPEL MESSAGE DEPARTMENT

The Gospel Message

Chapter VII. General Religious Cultures of the World

Lessons 11 and 12

Milton Bennion, "Religion and Ethics," *Instructor*, vol. 82, Oct., 1947, pp. 449-451; "The Father of Ethics," *Instructor*, vol. 82, Oct., 1947, pp. 451-455. Fundamental differences in attitude behind principles of good life lived for religious or ethical reasons.

Russel B. Swensen, "The Mystery Cults, Primitive Christianity's Greatest Rivals," *Instructor*, vol. 82, Nov., 1947, pp. 520-524, 530. How early pagan religions influenced dogmas of growing Christian church.

Levi Edgar Young, "This Life a Preparation for the Greater Life," *Era*, vol. 48, Feb., 1945, pp. 74, 75. Comments about Confucius and the Chinese philosophy.

Levi Edgar Young, "He Who Sows Corn Sows Righteousness," *Era*, vol. 48, April, 1945, pp. 186, 187. An article telling about the teachings found in the Zend-Avesta, the Bible of the ancient Persians.

Milton Bennion, "Religion and Ethics," *Instructor*, vol. 82, Oct., 1947, pp. 449-451; "The Father of Ethics," pp. 451-455. Fundamental differences in attitude behind lives based on principles of ethics or religion.

Russel B. Swensen, "Philosophical Trends in Early Christian Times," *Instructor*, vol. 82, Dec., 1947, pp. 572-576, 595. Conception of God and moral codes among early philosophies.

Chapter VIII. Christianity at the Beginning of the Nineteenth Century

Lessons 13 and 14

George A. Smith, "My Journal," *Instructor*, vol. 81, Jan., 1946, pp. 7-14. An account of the great religious activity prevalent in Massachusetts and New York in the early nineteenth century, which prepared the way for the restoration of the gospel.

T. Edgar Lyon, "Orson Pratt—A Biographical Study," *Instructor*, vol. 82, Feb., 1947, pp. 59-62, 99. Religious activities in the eastern part of the United States in the early 1800's.

GENEALOGICAL TRAINING

The Latter-day Saint Family

Chapter 13. The Start and Art of Marriage

Franklin L. West, "Heaven on Earth," *Church News*, May 18, 1946, pp. 10, 12. Cultivating love, devotion and good will in the home.

John A. Widtsoe, "Religion and Marriage," *Church News*, April 22, 1944, pp. 10,

12. Comments on securing a happy marriage.

David O. McKay, "Marriage and Divorce," Conference Address, *Church News*, April 14, 1945, pp. 1, 15. Problems of marriage discussed.

Harold B. Lee, "Unwelcome Wedding Guests," *Church News*, April 14, 1945, pp. 18, 20. Eternal marriage discussed.

Harold B. Lee, "Toward Happy Homes," *Church News*, May 19, 1945, pp. 10, 12. Companionship and love bring happiness in marriage.

Chapter 14. Common Pitfalls and How to Avoid Them

The Family in the Gospel Plan—"Gratitude in the Home," *R. S. Mag.*, vol. 34, Feb., 1947, pp. 139-144. Outward expressions of gratitude bring joy and encouragement in family relationships.

John A. Widtsoe, "Religion and Marriage," *Church News*, April 22, 1944, pp. 10, 12. Factors that make for happiness in marriage.

John A. Widtsoe, "Religion and the Family," *Church News*, April 29, 1944, pp. 10, 12. On first things coming first.

Harold B. Lee, "Toward Happy Homes," *Church News*, May 19, 1945, pp. 10, 12. Fostering love in the home.

Chapter 15. When Children Come

Franklin L. West, "Heaven on Earth," *Church News*, May 18, 1946, pp. 10, 12. Children need to feel themselves an integral part of the family group.

Joseph Fielding Smith, "Celestial Marriage Leads To Fullness of Glory," *Church News*, Oct. 12, 1946, pp. 7, 16. Commandments in regard to children.

John A. Widtsoe, "Religion and the Family," *Church News*, April 29, 1944, p. 10. Children are joyously welcomed by Latter-day Saints.

David O. McKay, "Motherhood," *Church News*, May 20, 1944, pp. 1, 13. Discussion of motherhood.

Editorial, "Principle of Love," *Church News*, May 10, 1947, p. 1. Love helps to make children feel secure.

Joseph F. Smith, "Sacredness of the Marriage Covenant," *Church News*, July 12, 1947, p. 5. Man should conform in every particular to the commandments given by the Lord regarding marriage.

David O. McKay, Conference Address, *Era*, vol. 50, May, 1947, pp. 346-347. Birth control briefly discussed.

Chapter 16. Parent-Child Relationships

Antoine R. Ivins, Conference Address, *Era*, vol. 48, May, 1945, pp. 304-305. The necessity of teaching children correct principles.

Editorial, "If I Had a Boy," *Church*
—more on page 95

Junior Sunday School

CO-ORDINATOR, EVA MAY GREEN

TEACHING TOWARD THE OBJECTIVE OF THE LESSON

To the Sunday School has been delegated the opportunity of teaching the gospel of Jesus Christ to the entire membership of the Church. The work of guiding young children toward desirable spiritual growth and understanding entails a serious responsibility. Pupil participation or pupil activity is the best means of obtaining this desired growth and understanding. It is through the class period or lesson time that this activity or participation can best be brought about as the lesson moves toward a goal.

We Plan for Effective Teaching

Desirable pupil participation results only from good teaching, and good teaching requires appropriate teacher activity or careful preparation before the presentation of every lesson. There are many activities which precede the lesson presentation. (1) First, the teacher must become fully aware of the objective or purpose of the lesson. All successful classes are built around well-thought-out objectives. (2) Then, with the purpose definitely in hand the next step is to gather materials and select methods or learning activities to be used. The objective determines the entire contents and methods of the lesson. All activities

planned must grow out of the purpose and truly reflect it.

The activities must be planned and outlined so carefully that the teacher will always know the next step and be prepared to make any adjustment necessary. These adjustments frequently arise from observations or ideas contributed by the children as the lesson goes forward. Together the teacher's plan and her provision for contributions by the children become the guide for learning. There can be no desirable pupil activity unless appropriate teacher activity has preceded it. Always remember, "Successful performance is invariably the manifestation of careful planning."

Teaching Effectively

Once in the classroom, how does the teacher move the lesson toward the objective? Even after abundant preparation on the part of the teacher it is at times a problem to keep the lesson moving toward the goal. Often there is difficulty in securing the pupil participation that is needed if the children are to learn the desired lesson. In *Teaching Purposes and Their Achievement*, L. John Nuttall says: "Learning is a growth outcome of experience. Children learn because they do

something which leaves a change in ability." To increase and improve pupil activity we must keep our teaching "child centered." To do this:

(1) Make the lesson a challenge to the child's interest and abilities.

(2) Help the child see how the lesson applies to him individually.

(3) Use materials that will modify his conduct and influence his behavior for the better.

This involves knowing class members, their characteristics, their home life, their economic and social circumstances, their interest, their abilities and their needs. Thorough understanding between children and teachers can work miracles in achieving classroom activity. When well acquainted with the class members the approach to the lesson becomes much easier. When the teacher is interested in the children as individuals she can create many opportunities for them to follow their interests through appropriate activities. All of these activities and devices must be planned to lead to the learning implied in an outlined lesson.

In presenting subject matter the approach or motivation, the pictures used, the activities, the application, and all of the enrichment materials should emphasize the objective. Each activity should be related to the lesson as a whole. The songs chosen to sing, the stories, poems or pictures planned to be used should each help move the lesson toward the goal. Any method, visual aid or device used in the class

must always be appropriate to the lesson objective. Pictures and objects should not be brought to the classroom merely for the purpose of creating interest. They should be part of the lesson fabric. They should lift the purpose of the lesson into the foreground of the group's thinking.

A lesson has often been compared to a wheel. The objective or purpose of the lesson is called the "hub." Each activity or visual aid is a "spoke" in the wheel. The application is the "felly" to tie the activities or spokes together into a well-rounded lesson or whole.

Conclusion

Knowledge of the children and their needs, abundant preparation and good enrichment materials make teaching toward a goal a rewarding and enjoyable task.

Next month's article will describe the use of visual aids in the classes of the Junior Sunday School.

—Margaret Ipson

SACRAMENT GEM

(See page 84 for prelude and postlude to use with gem.)

Just a tiny piece of bread;
While I eat I bow my head.
Now a sip of water clear
To show I love my Savior dear.

Rest Exercises Add Interest and Variety to the Lesson Period

Skipping is fun, skipping is fun,
Skipping is fun for everyone.
The more we skip, the better we
skip

So skip! skip! skip!

(To be said while a group skips about the room.)

Cobbler, cobbler mend my shoe,

Have it done by half-past two.

If by then it can't be done,

Have it done by half-past one.

(With hammering movement)

Old Mother Hubbard is picking her geese

Picking her geese, picking her geese

Old Mother Hubbard is picking her geese

And throwing the feathers away.

(Use an arm movement rhythm of plucking feathers from the geese and then let the feathers fall as snow.)

Tick-a-tack toe

Up we go.

Tick-a-tack ten

Down again.

(Repeat several times with arm movements.)

Ten sailors dressed in blue

(fingers held up)

They look at me

They look at you,

(reverse the side of the hand)

And then they march away.

(Fold hands in lap)

Jack and Jill went up the hill

To get a pail of water.

(fingers climb from lap to above head)

Jack fell down, And broke his crown,

(One hand rolls down the hill)

And Jill came tumbling after.

(other hand runs down the hill)

These are grandmother's glasses,
(make glasses with fingers)

This is grandmother's hair.

(clasp hands on head)

These are grandmother's hands

(hands held up)

Raise them in the air.

I give my hands a little clap

And put them in my lap.

I put my hands behind my back

And put them in my lap.

I reach my hands up high toward the sky

And put them in my lap.

See my fingers dance and play,

Dance and play, dance and play.

See my fingers dance and play

Happy for me today!

Verses Are Fun to Hear and Sometimes Memorize

The flag is beautiful

With its colors flying high.

Like stars in the heaven

Like a rainbow in the sky.

Sing a song of pancakes,

Sizzling in the pan;

One for Jack and Alice

One for me and Ann.

If you've Something to do

And it's hard to Begin it.

Set Right About it

And don't Waste a Minute.

Stop! Look! Listen before you cross the street.

Use your Eyes and Ears before you use your feet.

The proper place to put your feet
Is on the floor
Not on the seat.

Politeness is to do and say,
The kindest things in the kindest
way.

Dainty snowflakes
Dancing, tumbling,
Whirling, twirling.
Here and there,

Through the air.
Into little stars are turning
When they touch my hair.

Speak the truth and speak it ever,
Cost you what it will.
He who hides the wrong he did,
Does the wrong thing still.

There is a little voice inside us,
It tells us what to do.
It helps us to be honest,
All the long day through.

REFERENCES FOR APRIL LESSONS

(Continued from page 91)

News, Jan. 8, 1944, p. 1. Comments on the necessity of honesty in parent-child relationships.

Lyle Percival, "The Vitality of Parental Example," Church News, Feb. 19, 1944, p. 3. The desirability of parents' setting a worthy example.

Joseph Jacobs, "Essentials in Home Training—Refinement," R. S. Mag., vol. 34, Dec., 1947, pp. 857-861. How cultural examples of parents help develop children's interests and attitudes.

Editorial, "Child Guidance," Church News, March 11, 1944, p. 1. Raising safeguards to protect children.

Joseph F. Merrill, "National Safety and Religious Ideals," Church News, Nov. 10, 1945, pp. 10, 12; and "Safety Demands Religious Training," Nov. 17, 1945, pp. 10, 12. Responsibility of parents regarding delinquency.

Ezra T. Benson, "Spirituality a Safeguard Against Delinquency," Era, vol. 47, May, 1944, p. 287. Trends in juvenile delinquency shocking.

Milton Bennion, "Parent and Child," Instructor, vol. 79, Sept., 1945, pp. 416-417, 422. Understanding children's problems vital in child training.

Joseph F. Smith, "Conflicting Loyalties," Instructor, vol. 79, June, 1944, pp. 256-258. Parents usually responsible for children's delinquency.

Milton Bennion, "Juvenile Delinquency," Instructor, vol. 79, July, 1944, pp. 305-310. Juvenile delinquency discussed.

John A. Widtsoe, "Religion and the Family," Church News, April 29, 1944, pp. 10, 12. The responsibilities of parenthood.

Asahel D. Woodruff, "The Tasks of Adolescence," Church News, June 26, 1944, p. 2. Guiding adolescent boys and girls discussed.

"The Vitality of Parental Example,"

Church News, August 5, 1944, p. 3. Parents' responsibility regarding children.

Vernon F. Larsen, "Does Punishment for Wrong Help in Teaching the Right," Church News, Dec. 30, 1944, pp. 2, 10. Building approved behavior habits.

Orson Pratt, "Plain Talks to Parents," Era, vol. 49, March, 1946, p. 147. Discussion on parent-child relationships.

David O. McKay, "Safeguard Against Delinquency of Youth," Era, vol. 49, Nov., 1946, pp. 690-691. Parents' responsibility to teach children the gospel.

Editorial, "Duty of Parents," Church News, Aug. 11, 1945, p. 1. It is the parents' duty to instruct children regarding desirable behavior and activities.

GOSPEL DOCTRINE DEPARTMENT

Book of Mormon Studies

Lessons 14 and 15. The Book of Enos, Jarom and Omni

Sidney B. Sperry, "Three Great Personalities of the Book of Mormon," Church News, Jan. 4, 1947, pp. 10, 12. A brief article on the personality and work of Enos, son of Jacob.

Franklin S. Harris, Jr., "The Book of Mormon as Literature," Church News, Sept. 21, 1946, pp. 10-12. Many forms of literary technique have been used in the Book of Mormon, although generally it is scriptural style.

Lesson 16. The Words of Mormon

Archibald F. Bennett, "Nine Generations of Spiritual Leaders," Era, vol. 48, June, 1945, p. 352. Brief comments on Mormon.

Leland H. Monson, "Mormon," Era, vol. 48, Sept., 1945, p. 512; Oct., 1945, p. 576. Two discussions pertaining to Mormon and his works.

HUMOR, WIT, AND WISDOM

Jimmy: "Aw, you're afraid to fight!"

Johnny: "Naw, but if I fight, my mom'll find out and spank me."

Jimmy: "How'll she find out?"

Johnny: "She'll see the doc goin' to your place."

A mountaineer and his wife visited the city for the first time. The husband was interested in the street pavements and concrete sidewalks. Scraping his foot on the hard surfaces, he said to his wife:

"I don't blame them for building the town here. The ground is so hard they could never plow it, no-how."

"Dad," sighed the bobbysoxer as the latest jive number came to a close, "did you ever hear anything so absolutely wonderful?"

"No," the father replied wearily, "I can't say that I have, except for the time my car hit a truck loaded with empty milk cans and a wagon-load of live ducks."

High school girl: "I've been waiting for a bus for fifteen minutes. Then five of them came along together. Why can't you arrange it better?"

Operator: "Well, you see, we're working in convoys now. We haven't lost a single bus so far."

Mother (on telephone): "Betty, dear, could father and I leave your children with you and Bill this evening? We're invited out to dinner."

THE WISDOM OF ISRAEL*
(A Nameless Poet. Medieval Noon)

A man who is busy laboring and toiling to gather riches, and who is not satisfied the greater and richer he becomes . . . is like a thirsty man who drinks salted things. He increases his thirst to his own discomfort.

The fool, when he dresses in fine style, thinks to himself that he is sure to win favor, and presumes in his passion to enter high society, being devoid of prudence, but he is as the peacock, glorying in its beautiful feathers, while revealing its shame and reproach.

Open the gates of thy heart before thou openest the floodgates of thy mouth, and reflect concerning matters what their effect may be, viewing the end of a thing at the beginning. For remember that in the power of the tongue are bound up the instruments of both life and death.

For three things men are honored in life, but two of them have slippery edges . . . for their wealth or for their station. But does not such honor turn at the least change of Fortune? . . . The third heritage of honor, however, is given to thee of God. This is the real honor; thou canst acquire it by God's service and by lowly disposition. . . . But on the day on which thy heart becometh proud, it vanisheth.

*An anthology by Lewis Brown, Random House, New York. Used by permission.

arrived the next summer. They spent the first winter in three small cabins. Others joined them in 1880, when the town of Auburn was founded.

Afton, principal Mormon settlement in the region, was located in 1880, when Elder Thatcher visited the region and counseled the settlers to locate on Swift Creek. Then it was the Upper Salt River Valley became Star Valley. Elder Thatcher, in giving the name, said the region was a "star among valleys."

Star Valley Stake was created in 1892, with George Osmond as president. President Osmond had joined the Church while engaged in ship-building in Woolwich, near London, England.

Afton North Ward is one of eleven in present-day Star Valley Stake. Its high-roofed stone meetinghouse, enlarged from the original, is symbolic of Star Valley's Latter-day Saints. They are solid people. They know the blessedness of work in the fields and the strength that comes from serving the Lord.

—WENDELL J. ASHTON

GENERAL BOARD COMMITTEES

Lesson Departments

TEACHER TRAINING

H. Aldous Dixon
A. Parley Bates
William P. Miller
Addie L. Swapp

GOSPEL DOCTRINE

Gerrit de Jong
J. Holman Waters
Hugh B. Brown
Henry Eyring
William E. Berrett

GENEALOGICAL

A. William Lund
Thomas L. Martin
Archibald F. Bennett
Joseph K. Nicholes

THE GOSPEL MESSAGE

Carl F. Eyring
Don B. Colton
Richard E. Folland

ADVANCED SENIORS

Earl J. Glade
Leland H. Monson
Carl J. Christensen

SENIORS

Ralph B. Keeler
David Lawrence McKay

ADVANCED JUNIORS

Wallace F. Bennett
Wendell J. Ashton
Edith Ryberg
W. Lowell Castleton

JUNIORS

(same as Advanced Juniors)

2ND INTERMEDIATE

Kenneth S. Benaion
Inez Witbeck
Nellie H. Kuhn

1ST INTERMEDIATE

Marion G. Merkley
Lucy G. Sperry
Melba Glade

JUNIOR SUNDAY SCHOOL

Eva May Green
Co-ordinator

PRIMARY

Margaret Ipson
Hazel Fletcher

KINDERGARTEN

Lorna Call Alder
Claribel W. Aldous
Hazel W. Lewis

NURSERY

Marie Fox Felt
Addie L. Swapp

Special Committees

MISSION SUNDAY SCHOOLS

Don B. Colton
A. William Lund
Richard E. Folland

STANDARDS

(Check-up and Follow-up)

David Lawrence McKay
Thomas L. Martin
A. Parley Bates
Inez Witbeck
W. Lowell Castleton

ENLISTMENT

J. Holman Waters
Lucy G. Sperry

PUBLIC RELATIONS

Earl J. Glade

Wendell J. Ashton
Claribel W. Aldous

LIBRARIES

Wendell J. Ashton
Antone K. Romney
J. Holman Waters
Lorna Call Alder

FACULTY MEETING

Howard R. Driggs
Adam S. Bennion
Antone K. Romney
Eva May Green

MUSIC

Alexander Schreiner
Vernon J. LeeMaster

Lowell M. Durham
Florence S. Allen

CONSULTANTS

Leland H. Monson,
Book of Mormon
Thomas L. Martin,
Old Testament

Carl F. Eyring,
New Testament

A. William Lund,
Church History

Archibald F. Bennett,
Genealogy

Don B. Colton,
Church Doctrine



AFTON NORTH WARD MEETINGHOUSE

THE year 1877 was one of momentous events in the Church. The first temple of the Latter-day Saints in the Rocky Mountains (at St. George, Utah) was dedicated that year. Death came in 1877 to President Brigham Young. It is said that, under his direction, the Saints founded nearly three hundred settlements in the West.

But President Young's death did not mean the end to colonization. In the fall of 1877, shortly after his demise, two prominent leaders in the Church visited what was known as the Upper Salt River Valley. It is situated high in what is now west-central Wyoming, just a few miles over the Idaho line. The two men were President Moses Thatcher of Cache Stake, who was also a prominent business man and lawmaker, and William B. Preston, one of his counselors. (President Thatcher later became a member of the Council of the Twelve and Elder Preston later became Presiding Bishop of the Church.)

The following year Elders Thatcher and Preston returned to the Upper Salt River Valley with Apostle Brigham Young, Jr., who "dedicated the valley by prayer as a gathering place for the Saints." The first settlers

—more on other side